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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

Sudanese People turning to Christ

(Church Herald) Large numbers of people in Southern Sudan are turning to Christianity, according to a report in the Church of England Newspaper by Archbishop Appleton of Jerusalem. These Southern Sudanese, most of whom are animist and Christian, have suffered greatly during the past years through persecution from the people in the North, most of whom are Muslim. As many as 100,000 of them, who are living in Uganda and Zaire, may be making their way back now that an agreement has been worked out between the North and the South. Under this agreement the South will have some degree of autonomy with its own internal government, but will be under the whole country for defense, currency, and foreign relations.

One pastor, reports the Archbishop, has baptized 10,000 people in the last three years. The seeds of Christianity, planted by missionaries from England and America, and among them missionaries of the Reformed Church in America, had received sufficient root so that when the crisis and struggle came men found a hope and harbor in the Gospel of Jesus Christ. The present renewed interest in Christianity, says the Archbishop, is partly due to "the witness of Christians who were prepared to accept the great hardship and danger for the sake of their faith, and who were very energetic in looking after those who were sick and wounded, or who were suffering from the many tropical diseases that you pick up if you're not getting sufficient food and nourishment." It was also due, as some of the resistance leaders told him, to men's feeling that they needed help from outside to give them courage to be able to cling to the hope that some relief and solution were at hand.

Most of the civil leaders in the South and the resistance leaders are Christians. Observers say that this could become a time of great in-gathering in the Church of Christ in Southern Sudan.

NACPA CONFERENCE ANNOUNCED

(Grand Rapids) NACPA, the National Association for Christian Political Action, will hold its annual political Congress this year at Grand Haven, Michigan on July 26-28. The theme of the Congress is "Discipleship in Politics: Justice and Liberty Under Christ."

Designed as an informal conference and appealing to family attendance, the conferees will use the facilities of the Conference Grounds on the shore of Lake Michigan near Grand Haven. Various qualified speakers with Christian insight will speak on topics of Christian civic concern.

In addition, NACPA's position statement on the Christian's task in government, abortion and on educational freedom (equality of tax support to all schools) will be issued.

NACPA aims at united Christian action in politics on a non-denominational basis that enunciates the biblical principles for politics.

Speakers at the Congress include Rev. B. J. Haan, president of Dordt College, Sioux Center, Iowa, Rev. John B. Hulst, president of NACPA, Phil Bom, professor of political science at Gordon College, Wenham, Mass., Rex Downie, Christian lawyer from Beaver Falls, Pa., who has prepared a test court case challenging the inequity of no equal support to Christian schools, Michigan State Senator, Gary Byker. Dr. Joel Nederhood, well-known radio minister of the Back to God Hour will give the banquet address, "The Choice in '72".

NACPA was formed in 1970 out of the former Christian Action Foundation as an organization of Scripture-believing Christians who want to bring a distinct Christian witness to law-making and government. NACPA is not a political party, but a Christian political movement to rally God's people to discipleship in politics.

U.S. JEWS CALLED TO MASS EMIGRATION TO ISRAEL

San Francisco (EP) — Judaism is dwindling in the U.S., and Jews who fail to see the trend are gambling with exile, says Rabbi Meir Kahane in The Jewish Press.

"Today, not tomorrow, is the time to call for an emergency conference of American Jewish communities and organizations to plan a massive, organized propaganda campaign to explain the threat to the American Jewish future," Rabbi Kahane said. He urged Jews to plan now their flight to Israel.

Rabbi Kahane is head and spiritual leader of the Jewish Defense League. His opinion is highly respected among rank and file Jewry, according to Moishe Rosen of Jews for Jesus here.

"A fire is burning!" Rabbi Kahane wrote. "Eliminate the exile before it eliminates you."

In the meantime a group of Orthodox rabbis have organized a "National Commission for Jewish Survival," and appealed to other agencies to join in trying to save Judaism from dwindling in the U.S.

The commission is the first attempt to unite divergent Jewish groups for the purpose of combatting trends that have made them a diminishing minority in America.

The commission will 'seek to stem the frightening increase in intermarriage and missionary activty" to convert Jews to Christianity, according to Rabbi Louis Bernstein, 45, professor of Jewish history at New York City's Yeshiva University and president of the new Council.

Bibles for Hungary

(Grand Rapids) Twenty-five thousand pocket-size Bibles have recently been printed in Hungary on paper provided by the United Bible Society. In addition, five thousand Bibles for the home have been printed. Whereas in most East European nations no Bibles were printed prior to 1968 and none could be imported, in Hungary the production of Bibles was not prohibited, and between 1949 and 1968 no less than two hundred twenty thousand Bibles were printed. Since that time the production has increased significantly, but the World Fellowship of Bible Societies must pay for the paper and the import duties.

Hungary is now in a position to provide Hungarian speaking Christians in other East European countries with Bibles. On three different occasions five thousand Bibles were sent to Czechoslovakia and ten thousand Bibles were made available for the Hungarian Reformed Christians in Romania. Another shipment will be sent to Yugoslavia. (RES)

Spiritual Growth in Asian Churches Shames West — Hitt

PHILADELPHIA (EP) — The Third World, especially Southeast Asia, is moving ahead spiritually in a way that is a reproach to the western brand of Christianity.

That's the opinion of Russ Hitt of *Eternity* who returned recently from the meetings of the International Council of Scripture Union at Port Dickson, Malaysia. Russ, a member of Scripture Union's USA board, attended the council as a delegate representing the Americas.

'I was amazed at the progress of the gospel in such lands as Malaysia, a Moslem country, where it is illegal to preach to Malay nationals," Hitt declared. "Many of the new believers are overseas Chinese, but others are also responding. There are beachheads of Christianity in such little known areas as Sabah and Sarawak, provinces of East Malaysia, located on the island of Borneo.

"Singapore, a republic in its own right, has a very active Scripture Union ministry and there are many churches there faithfully preaching the Word of God.

"There are extensive movements of the Spirit, as most know, in Indonesia but there are also smaller revivals in South Vietnam and Korea."

New Testament is Best Seller in Finland

(Grand Rapids) The New Testament was recently published in Finland in an up-to-date translation and was immediately a best seller. The first edition of 10,000 copies was sold out within a week. The second edition also disappeared quickly and the book became number one on the list of best sellers in the month of May for non-fiction books.

The Finnish translation is much like the English translation, "Good News for Modern Man." (RES)

Trinity Christian College Appoints Dean of Students

Dr. Gordon R. Werkema, President of Trinity Christian College, Palos Heights, Illinois, has announced the appointment of Mr. Ronald Kronemeyer as Dean of Students and Instructor of History.

Kronemeyer is a graduate of Hope College in Holland, Michigan where he majored in history. In 1965 he began graduate work in history at the University of Colorado in Boulder, Colorado. Kronemeyer received his Masters degree in intellectual history from Kent State University and expects to receive the PhD in English History in December of 1972.

He received a teaching fellowship from Kent State University in 1969 and a research grant from the same university in 1972. This grant permitted him to study at the University of Cambridge in England.

Kronemeyer has taught English and History at Northern High School in Denver, Colorado and has served the University of Akron, Akron, Ohio as Instructor of History. He has been Resident Director at Kent State University in a large resident complex.

At Trinity, he will teach a history course and be responsible for the Administration of student services of non-academic and supportive of college goals. This includes registration, housing, counseling, confessional and social activities.

Dr. Werkema, in commenting on the appointment said, "Mr. Kronemeyer will bring to the Trinity campus and staff unique experiences in college life which will help the college community continue to develop in a positive fashion. He expresses a commitment to the cause of Jesus Christ which is stimulating and will encourage the best response from all of us."

Mr. Kronemeyer, his wife, the former Marilyn Seinen of Zeeland, Michigan and their three children will reside on the Trinity campus after July 1, 1972.

No Agreement Reached on Support of Tiv (Nigeria) Theological Training

(Grand Rapids, Michigan) The Christian Reformed Synod reviewed its involvement in the theological training program of the Church of Christ in the Sudan among the Tiv (NKST). On recommendation of its Board for Foreign Missions, the Synod decided to reaffirm its decision of 1970 not to "grant support by way of monetary and staff assistance, and membership on the Board of Governors" or the Reformed Theological College of Nigeria which the Tiv church established. The Nigerian General Council of missionaries on the field had indicated that they could not support the new theological venture.

Synod did decide to reopen negotiations with NKST regarding a four year certificate class, which the Tiv church had not considered adequate. At the present time the Tiv church is operating its own seminary, with a national teaching staff and 25 students. (RES)

Wycliffe, U. of Texas Team up for Language Center

Arlington, Texas (EP) — A working agreement has been announced between Wycliffe Bible Translators of Santa Ana, Calif., and the University of Texas System to open a new language study center for North Texas.

UT System Chancellor Charles A. LeMaistre and Dr. Kenneth L. Pike, president of the California-based Summer Institute of Linguistics, approved plans for the new International Linguistics Center now under construction near Duncanville.

Cooperative degree programs in linguistics as undergraduate and graduate levels will be offered by UT here. The Summer Institute of Linguistics is an affiliate of Wycliffe, whose goal is to translate the Scriptures into every living tongue including those without writing systems.

THE AMERICA SCIENTIFIC AFFILIATION

The American Scientific Affiliation (ASA), a national organization of Christians working in the scientific disciplines, has appointed Mr. William D. Sisterson as its first full-time Executive Secretary. He replaces Dr. H. Harold Hartzler, Professor of Mathematics at Mankato State College, who has served as part-time Executive Secretary for the past 11 years. Mr. Sisterson will assume his new duties in the early fall.

This important step for the ASA was taken because of the need for more supervision for the expanding program of the organization. In addition to maintaining 12 Local Sections in scientifc centers across the country, the ASA publishes a quarterly journal on scientific and Christian issues, holds an Annual Meeting concerning some contemporary problem in the scientific-Christian field, and stimulates its members to write books and articles and give lectures on questions relating the Christian faith to scientific matters. In its program the ASA maintains the evangelical Christian position, its members subscribing to the following statement of faith: "The Holy Scriptures are the inspired Word of God, the only guide of faith and conduct. Jesus Christ is the Son of God and through His Atonement is the one and only Mediator between God and man."

To extend the activities of the ASA, the new Executive Secretary brings a fine background of education and experience. The administrative experience, coupled with his engineering and theological training, provides the ASA with a man who can effectively represent the organization in both the Christian and scientific communities and also maintain professional control over the internal administrative functions of the organizations.

There are many opportunities facing Mr. Sisterson as he assumes his new position. The outstanding scientific talent of the ASA membership could be more effectively mobilized, both in the publication area, on the lecture circuit, and in the broadcast field. Both in the region of new investigations of scientific-Christian issues and in the transmission of the meaning of these issues to the public, the potential of the ASA has scarcely been utilized.

NEW AWARDS FOR CANADIANS
The Cross of Valor, Star of Courage, Medal of Bravery (left to right) are Canada's new decorations for bravery. The three decorations for courage will be available to civilians and military personnel of all ranks. (CP Photo)

AACS STUDY CONFERENCES, AUGUST 4-7

ALBERTA:

Alberta Evangelical Camp, Didsbury.

Dr. Sidney Greidanus, minister from Clarkson, Ontario, will deliver two lectures on *Understanding the Scriptures:*
— 1) The Nature of the Bible, and
— 2) The Interpretation of the Bible.

Dr. James H. Olthuis, assistant professor at the Institute for Christian Studies, will present three lectures on the topic, *Family, Friendship and Marriage.*

For more information and a registration form write: AACS Conference Registrar,
12136 — 38 Street,
Edmonton, Alberta T5W 2JI

ONTARIO:

Niagara Christian College, Fort Erie.

Dr. Arie Leegwater, assistant professor at Trinity Christian College, will present two lectures on *Revolutions in Science and Technology.*

Mr. Bert F. Polman, candidate in musicology, will present two lectures on *"Artful" Music in Paradise: the Paradox of American Popular Music.*

Mr. Hugh Cook, instructor of English at Dordt College, will present one lecture entitled, *The Rise and Fall of the American Dream: Notes on American Literature.*

For more information and a registration form write: AACS Conference Registrar,
229 College Street,
Toronto 2B, Ontario

BOTH CONFERENCES PROMISE TO BE WEEKENDS OF CELEBRATION, JOY, AND GOOD FELLOWSHIP. — REGISTER EARLY.

Church Announcements

CHR. REF. CHURCH

Called

to Brantford, Ont., Rev. A. H. Venema of Manhattan, Mont.

to New Westminster, B.C., Rev. C. C. Spoor of Aylmer, Ont.

to Houston, B.C., Cand. P. Nicholai, who accepted this call.

to First Thunder Bay, Ont., Rev. H. Mennega of Mount Hamilton, Ont.

Accepted

to Lindsay, Rev. J. Klumpenhouwer, Kemptville, Ont.

to Essex, Ont., Rev. A. Vanden Berg of Bowmanville (Rehoboth), Ont.

to Cornwall, Ont., Candidate David J. Tigchelaar.

Declined

for Ottawa-West (vac. A. W. Schaafsma), Rev. J. A. Quartel, Listowel.

★

CLERK REHOBOTH CRC OF TORONTO

We are requested to announce that the new corresponding clerk of the Rehoboth Chr. Ref. Church of Toronto, Ont., is Mr. F. Guillaume, 3672, Haven Glen, Mississauga, Ont.

★

TELEPHONE NO. DR. R. KOOISTRA

Please, take note of the following information. Since my telephone number was not reported correctly in the Yearbook 1972 (on pages 124 and 380) of the Chr. Ref. Church an old man who happens to have the number mentioned, is bothered by telephone calls intended for me and people loose money in trying to reach me. Please, change the number in your Yearbook on pp. 124 and 380 to (416) 486-7998. Thanks beforehand.

Rev. Dr. R. Kooistra, Toronto.

★

CLASSIS EASTERN CANADA C.R.C.

Classis Eastern Canada will meet Tuesday, September 12 at 7.30 in the Calvary Christian Reformed Church, Russell Rd., Ottawa and continue its session on Wednesday, September 13, 1972.

Matters for the agenda should be in the hands of the Stated Clerk before August 1, 1972.

INSTALLATION AND INAUGURATION OF REV. A. STEHOUWER

Friday, June 23rd, 1972 was a joyful day for the London Free Christian Reformed Church. After a vacancy of 14 years, we received our first pastor, Reverend A. Stehouwer from Chatham, Ont.

It was a grateful congregation who witnessed the installation by Rev. J. Overduin from Vineland, Ont. with his text from Acts 8:29, followed by the inauguration service by Rev. A. Stehouwer. His text was chosen from Acts 8:35.

Rev. K. Keuning spoke in behalf of the classis, and Rev. J. Van Harmelen for the London Chr. Reformed churches.

After the service everyone was invited for the reception in the basement.

On Tuesday, June 27th a welcome evening was held for Reverend and Mrs. Stehouwer with the congregation. Young and old presented a variety of poems and music, enjoyed by everyone. May the Lord bless Reverend Stehouwer and his family in every respect to the glory of God's Name.

K. Meeboer, clerk.

INSTALLATION OF REV. A. A. VAN GEEST

On July 7, 1972, the Rev. A. A. Van Geest was installed as pastor of the Drayton Chr. Ref. Church.

The service was in charge of Rev. J. Quartel of Listowel, Ontario, who was also our counselor during the time of vacancy.

Rev. H. R. De Bolster of St. Catharines, Ont., preached on Romans 10:14b and 15a, "and how shall they believe in him of whom they have not heard and how shall they hear without a preacher? And how shall they preach except they be sent?"

Rev. De Bolster pointed out how we have to receive and see a minister. He used the example of a herald sent by a king when he brings the message, the people know that these are the words of the king and not his own. This is the same for a minister of the Word of God, he is the messenger of the King of Kings and he should be bringing the message of that King. That message is important because it comes to us from God through the preaching of a man who is sent to us by God.

The new form for installation read by Rev. J. Quartel. The charge to the new minister was read by elder R. Stevens and the charge to the congregation was read by elder H. Deen. This was a fitting change by having the elders take part in installation of our own minister rather than having other ministers do this.

The vice president of the consistory spoke a word of appreciation to Rev. J. Quartel for the work he has done as counselor of the Drayton Church.

A word of welcome to Rev. Van Geest and family was spoken by delegates of the Reformed Church of Drayton, the town counsel of Drayton, Ministarial Association of Drayton and the Chr. Ref. Church of Kitchener, Ont. Rev. Quartel welcomed Rev. Van Geest on behalf of classes Huron.

On Sunday, July 9, Rev. Van Geest preached his first sermon in Drayton. He has chosen as text, Timothy 1:12. "I thank Christ Jesus our Lord who has enabled me, for that he counted me faithful putting me in the ministry."

Rev. Van Geest started by asking us, why does a church need a minister, why did you here in Drayton need a minister? That you needed one shows in fact that you called me. You were well supplied with guest ministers the time you were vacant, but you missed a line in the preaching and the personal needs in the congregation were not touched, only your own minister is able to do that from Sunday to Sunday. How do you know that I am that man, who is able to fill that need? We don't know but we trust in God who has sent me here. And we know that I am not able to do this on my own, because I am sinfull and not always willing and able to serve. But He will enable me to serve faithfully, through yours and my prayers and will also supply the strength to do this to the glory of His name.

On July 11, an informal welcome evening was held in the church.

A program in which all the societies took part was presented. The Drayton Christian Choir and the Calvin Christian School Choir shared this event.

We hope and pray that the Lord may bless the work of Rev. Van Geest in this part of His kingdom. And that his work here in Drayton may turn out to be a rich blessing for him and his family too.

Drayton Chr. Ref. Church
D. Lammers

FAREWELL REV. P. BROUWER

On Sunday, June 4 we had our farewell service of the Reverend Peter Brouwer, who has served the Acton Chr. Ref. Church since Sept. '67, when he was graduated from Calvin College.

His farewell sermon was based on the text of 2 Cor. 2 verse 2 and the theme was: "Presenting the bride", in which he outlined the task of the minister, namely to bring the bride to the groom; the church to the Lord.

He concluded with the words of 2 Cor. 13:11.

After the sermon the vice president of the consistory Mr. Traas addressed Rev. and Mrs. Brouwer and expressed thanks for all they have done for Acton and our congregation.

The Lord does not give us account of figures of souls lost or saved but surely will give us honour if we serve well, and wished them Godspeed in Jarvis.

We sang to them hymn 473: God be with you till we meet again.

In the evening we came together for a social evening where all different clubs participated and the family was presented with a lazyboy-chair.

Consistory C.R.C. Acton, Ont.

FINNISH CHURCH-STATE ISSUES UNDER GOVERNMENT STUDY

Helsinki (EP) — A government committee has been appointed to study relations between church and state in Finland, particularly as they affect the Evangelical Lutheran Church and the Orthodox Church, and to make recommendations for change.

This marks the latest development in a reappraisal of the ties between the Church of Finland (Lutheran) and the government that has been going on for several years.

Although the Evangelical Lutheran Church is designated as the Church of Finland, it is not a "state Church" because it exercises autonomy over its own affairs, according to the Finnish government.

However, the Church, whose 4.4 million members comprise 92 per cent of the country's total population, is able to levy taxes on indivduals and corporatons to obtain financial support.

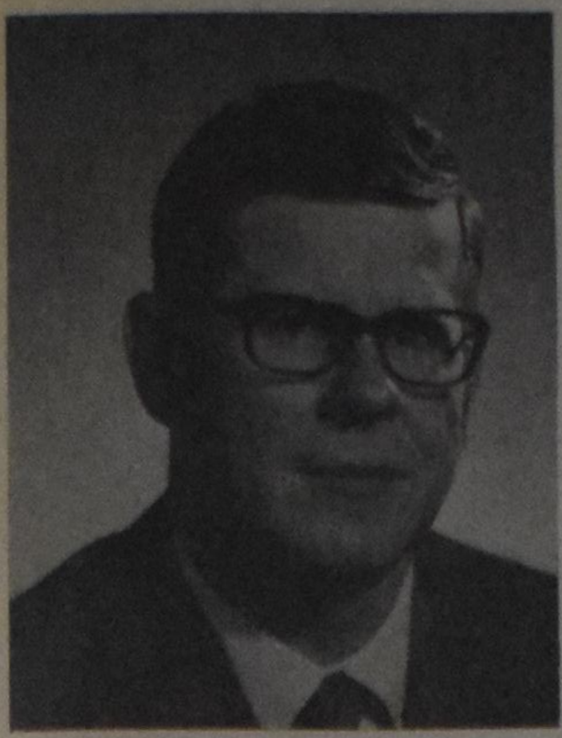
Church legislation may be vetoed by the government, but the government does not have the power to initiate Church legislation.

Bishops are appointed by the President of Finland from three candidates nominated by representatives of the Church of Finland's eight dioceses. The government pays the salaries of the bishops and other costs of the Bishop's Councils.

Finland's Orthodox Church is under jurisdiction of the Ecumenical Patriarchate at Istanbul. With 70,000 members, it is the second largest Church in the country.

The government committee on church-state relations is composed of representatives of Finland's nine political parties. Some observers see it, however, as the outgrowth of a church-state report that was issued last year by the "liberal" Social Democratic Party.

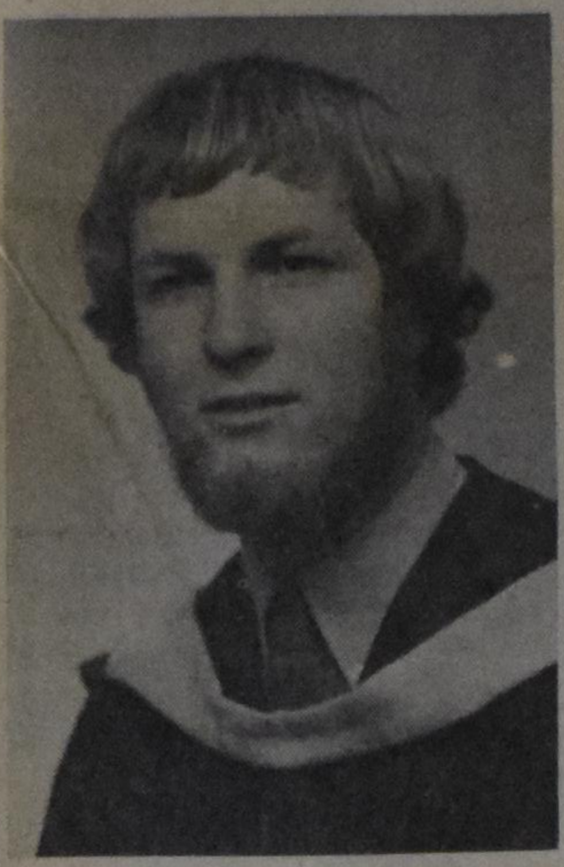
In its report, the Social Democratic Party recommended severing all ties between the Church of Finland and the government. The only existing conditions the report favored continuing were the government veto over Church legislation, and the Church's power to levy taxes on individuals.



PETER D. MELLEGERS

Graduated May 2, 1972. Received Master of Divinity Degree from Knox College in Toronto. Has accepted a call from the Presbyterian Church in Paisly and Glammis, Ontario.

Congratulations to him, his wife and two children (Pauline, Nancy). Formerly member of The Rehoboth C.R.C. in Toronto.



MR. WIM TENSEN

youngest son of Mr. and Mrs. Jacob Tensen, R.R. #3, St. Thomas, Ont., recently graduated with an Honours Bachelor of Arts Degree in French upon completion of the 4-year course at London's Western University. After 1 year of Althouse, a college for high school teachers, he plans to make a career of teaching French.

DATA CENTRE

July 28-30	Friday evening: Mr. John VanderBoom, representing the Can. Home Bible League, 8 p.m. Saturday evening: film. Sunday evening: Service at 7 p.m. Contact H. Oegema, 118 Park Ave., St. Thomas, Ont.
Aug. 20	Mass worship service at McMaster University, Hamilton, Ont., in conjunction with "God Power" convention.
Aug. 18-22	Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.
Sep. 1, 2, 3, 4	Reformed Fellowship Youth Conference, Bolton, Ont.
Sep. 8, 9	Conference of Youth Evangelism Services, King City (Marylake). Speaker: Mr. Tom Horlings. Topic: "The changing family pattern". Six practical and informative workshops.
Sep. 15	Seventh Annual Conference United Church Renewal Fellowship in West Ellesmere United Church, Marchington Circle, Scarboro, Ont. Speaker Prof. Dr. R. E. Coleman of Asbury Theological Seminary.
Sep. 23	Bazaar given by United Action for Christian Education at the Rehoboth Christian Reformed Church, 800 Burnhamthorpe Rd., Etobicoke, Ont., 10.30-7 p.m.
Aug. 4-7	AACS Ontario Study Conference, Niagara Christian College, Fort Erie.
Aug. 4-7	AACS Alberta Study Conference, Alberta Evangelical Camp, Didsbury.
Aug. 30, 31	AACS Teachers Conference, Seattle, Washington.
Sep. 1-4	AACS British Columbia Study Conference, Columbia Camp, Cultus Lake.
Sep. 22-23 (tentatively)	AACS Pennsylvania Study Conference, Pinebrook, Stroudsburg.
Sep. 29 - Oct. 1	AACS Minnesota Study Conference. Location to be announced.
October 6-8	AACS Michigan Study Conference, Camp Geneva,, Holland.

Meetings Can. Home Bible League

Speaker: The Rev. Jack Quartel,

Calgary, Alta.	September 24
Lethbridge, Alta.	September 25
Nobleford, Alta.	September 26
Red Deer, Alta.	September 27
Lacombe, Alta.	September 28
Edmonton, Alta.	October 1) October 2) October 3)
Rocky Mtn. House, Alta.	October 4

Speaker: Mr. John Vander Boom,

Surrey, B.C.	October 12
Abbotsford, B.C.	October 13
New Westminster, B.C.	October 16
Vancouver, B.C.	October 17
Richmond, B.C.	October 18
Haney, B.C.	October 19
Langley, B.C.	October 20
Duncan, B.C.	October 23
Ladner, B.C.	October 24
Meeting of the combined Evangelism Committees of the greater Vancouver area to be held in the Burnaby C.R.C., Burnaby, B.C.	October 25

CALVINIST - CONTACT

CHRISTIAN WEEKLY

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NO RE-TRIAL FOR JESUS

The Israeli Supreme Court had an interesting case recently. An Israeli lawyer by the name of Yitzhak David had requested to rule that Jesus Christ received an unfair trial.

It was not the first time that the trial of the Lord had come up before the courts of Israel. However there has never been a court which overruled the condemnation of Jesus. The Supreme Court continued in this line and declared itself incompetent to call the trial of Jesus a miscarriage of justice.

The gesture of the lawyer David was sympathetic, wasn't it? Or was it? Did he want to rehabilitate the Lord? He himself said that he was moved by another consideration. He was not so much concerned about Jesus as he was about anti-semitism. He wants to reduce that and for this reason he wants a new trial for the Saviour of the world.

But the Supreme Court in Israel did not go for that. It passed the puck. It ruled that the issue was not juridical, but historic. Further it said that the lawyer had failed to prove that he suffered personal damage through what he called a miscarriage of justice, and finally Jesus was not tried by a civilian court but by a Roman court. Consequently the lawyer should take his case to an Italian court.

Both the lawyer and the Supreme court gave clear evidence that they did not understand what the real background of Jesus' trial and condemnation was, just as thousands of other people do not understand it. Certainly, Jesus had said that "the Son of man will die as the Scriptures say he will; but how terrible for that man who will betray the Son of man! It would have been better for that man if he had never been born." (Mark 14:21) But He had also said (to the walkers on the way to Emmaus) "Was it not necessary for the Messiah to suffer these things and enter into His glory?" (Luke 24:26)

No man can understand this. We often meet God when we cannot grasp the meaning of things anymore. Tamar committed sin with her father-in-law Juda, which brought her into the lineage of Christ. Rahab lied with the result that she and her family were saved and the people of Israel were brought into the promised land. Because Elimilech disregarded the covenant-community and emigrated to Moab for the sake of his daily bread, Ruth became a mother of the Lord Jesus Christ. The one story after the other makes us wonder, and yet we see the Lord working at the salvation of His people. So with the trial of Jesus. It was a complete miscarriage of justice, the rights of the man "Jesus" are trampled under feet, and yet "it was necessary for the Messiah to suffer these things and enter into His glory."

The salvation of the creation and our redemption is humanly speaking illogical. When we do something wrong we have to bear the consequences, not someone else. No, says the Lord, if you believe then the story makes a complete turn. "He was wounded for our iniquities, upon Him was the chastisement that made us whole, and with His stripes we are healed. All we (wehhter you are a Jew or a gentile) have gone astray; we have turned everyone to his own way; and the Lord has laid on Him the iniquity of us all." (Is. 53:5,6).

A re-trial before the Supreme Court of Israel does not change things. Praise the Lord, it does not change things. With every church service we confess that He suffered under Pontius Pilate and with every communion table we proclaim the death of the Lord. He-for-us, in our stead.

We, and all people, including lawyer David and the whole Israeli Supreme Court are not required to revise the trial of Jesus; but we are required to bow in penetance on our knees before the cross of Calvary, so that we may live for God again.

D.F.

Pastoral Counselling

CREATING OUR OWN PROBLEMS

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

The subject for today is "Creating Our Own Problems". I listen to people who talk about their problems and it often comes to mind that it would be good if they could realize that they are usually creating their own problems. Usually we are responsible for our own sadness. Most of the temptations of life are of our own thinking. Now it is true that there are circumstances that are forced upon us in life. There are people who are lonely because of the death of a loved one; there are people who have great struggles which come to them because of situations within the home and the family or the place where they work, but then the great question always comes and this is where human responsibility enters in. What is the attitude that we are taking toward the situation; for it's the attitude that we take that determines to a large extent how well we can accept life, whether we can face the problems or whether we run away from them. It is important that we look at a few things that create the kind of problems that people love to talk about so much today.

First of all I believe the attitude of pessimism creates a lot of problems. There are times when even Christian people surrender to pessimism. There is a gloom that comes into the lives of many people. Now this helps to produce the varied conditions that we're afraid of. The people who are taking such a pessimistic attitude towards the church create an atmosphere which defeats the very purpose of the church itself. We live often in our own darkness when we take a gloomy outlook upon life. When we live in this kind of a spirit, and we see everything from the dark side, we're going to create problems or we're going to make the problems of ilfe much worse. I recently talked to a father who was very resentful about the fact that his son had grown a beard and wore his hair a bit shaggy; he refused to wear a necktie when he went to church. The father felt very badly about this; in fact, he said, "I won't sit next to the boy in church." He was, of course, doing a good deal to create additional prbolems. It would be far better if he could accept his son in spite of the kind of dress that he had or the length of his hair. For often when you talk to these young people who are a bit unconventional in their dress and the style of their hair, when you talk with them you will find that they are very fine young people with good minds and a real desire to live a spiritual life. We may not agree with them; but we can create real problems when we start measuring the length of hair of when we start talking about tightness of the jeans that some girls wear.

Another thing that creates our own problems is the worry that many people have. Now the word worry means to strangle or to choke. When we look at life through the eyes of an anxious, worrisome person, you're going to create many, many more problems. I know of some people who have complained about their health for thirty-five to forty years, and they lived to a ripe old age, but they never really felt good. They never dared to come out and to say, "Boy, I feel good today." They were creating problems. There are many people who walk around with constant headache, or complain about sleeplessness, or they feel badly most of the time for some reason or another. They are basically creating this problem themselves; it's not a physical one, — it's an emotional one. When people go through life that way, when they constantly complain about it, it also bothers other people and other people don't take them so seriously anymore. They'll say, "Well, Mother always complains", or "Dad always has something wrong with him", and as a result they don't get the kind of attention that they really are looking for by means of their constant complaints. Anxiety is at the root of many of the problems that people have. It's like putting sand into the gears of a machine which keeps on grinding and destroying. It tends to take the load of tomorrow and to place it on today, and to add to it the load of yesterday, so that there is no real outlet. When people are so anxious and so troubled, all of the problems of life become so much bigger and so much greater.

Selfishness is also something that adds to the problems of life. A view of life that sees things through a sort of tunnel rather than having a broad vision of life grows out of a sense of selfishness. People with emotional problems are often intensely selfish people. They think of no one else but themselves. Of course, this is one of the things that they have never quite learned because babies come into the world and they are extremely selfish little creatures; they think of no one else but themselves. Today we see these kind of selfish people. I see people walking around on our hospital grounds with a transistor radio in their pocket and a little earphone plugged into their ear; you greet them and they don't say anything, they don't care to talk with you because of the fact that they are listening to something that they enjoy; and the radio tunes out the rest of the world and they're tuned into something that they seem to find helpful. Basically, one of the things that creates real unhappiness and creates deep problems is when man is at war with himself; when there is a struggle between what we ought to do and what we are doing; when we know that the things in our life are not according to the will of God, and we are in conflict with self and our conscience bothers us and we have feelings of guilt. And well, we may have these feelings of guilt, but often they are of our own making. God gives us the outlet to our guilt feelings, when we come with humble confession and seek for reconciliation, and bring about a certain amount of restoration if this is possible in life. We need not go through life with feelings of guilt.

There is one more thought, I believe that many people create their own problems by living in anger. The tiger in their heart is there and often they don't quite dare to express it themselves, but they keep that tiger inside, and as a result they feel unhappy and they feel miserable and wretched. And well they may; for after all who can live with anger and be satisfied and happy? Who can share in the joys of life and at the same time move about through life with anger in his heart towards his friends, towards loved ones, towards father and mother. We must learn to overcome the anger of our hearts, if we are going to overcome our problems. The answer then is to look within.

When you talk about problems, and I feel people talk altogether too much about this; look inside and see whether you are not creating your own problems, whether the problem is not somebody else, but yourself. If you can see this, that you really are causing your own problems, that you are your own worst enemy, then you can change. For to change we must begin by seeing ourselves as we are and then move in the upward way, to find that there is a joy in living, that there are hopes and dreams that give a genuine satisfaction to the soul, that we need not go through life with gloomy faces, with unsmiling lips and furrowed brows, but that we can walk with a calm and steadfast step of a Christian who follows in the foosteps of his Lord, who says, "Be of good cheer; I have overcome the world."

OUR THOUGHT FOR TODAY: Jesus had a remarkable way of tearing away the masks of the men and women of His day. He revealed a true character of the Pharisees, of his disciples, the rich young ruler, and of Martha. The Bible is painfully frank. It doesn't omit the dark section, but the real unmasking of a person comes when he falls on his knees before God and he humbly prays in solitude: "Search me, O God, and know my heart." No pretension can long remain in the presence of such a prayer, and real spiritual growth and maturity can be found when the masks are removed and we move forward in faith.

SECULAR ECUMENISM

by PAUL G. SCHROTENBOER

The advocates of secular ecumenism are driven by the awareness that humanity is suffering and the church is divided. Because of their inner divisions, the churches cannot do their part to relieve humanity's suffering. Therefore, secular ecumenists hold, we must advance in relieving suffering and in uniting the church at the same time, and we must give this issue top priority.

No one can fault them because of this motive. Although it has not been demonstrated that humanity suffers more today than it did in previous time, there is today a greater **demonstration** of humanity's suffering than in any previous era. As a result we are more sensitive to the needs of men than our fathers were.

Even as we have been sensitized to the suffering of man, so we have come to sense more keenly than before that the alleviation of world problems requires a united front. Therefore the church's great handicap is its dividedness. The church's inner division is its scandal.

a shift in emphasis

The aim of the secular ecumenist is to get the churches to "move out into the arena of the common life that all humanity shares" (**The Ecumenical Revolution**, by Robert McAfee Brown, p. 397). The church must enter the common structures of human experience and use terms with generally accepted values. It must strive for goals which non-Christians also embrace. The church must do this "because the common structures of human experience confront us with common human questions" (Colin W. Williams, **New Directions in Theology Today**, Vol. 4. **The Church**, p. 136).

What this concretely means can be determined by a study of the official report of the Geneva Conference on Church and Society (1966) and **the Uppsala Report** (1968). The emphasis in both is no longer on theology; and faith and order no longer gets the lion's share of attention. Although theology still has a place, it is subordinate to that given to matters of war, racism, refugees and displaced persons, economic justice, world order, nationalism and regionalism, international structures and the United Nations. Illustrations of secular ecumenism are found in Sections III and IV of **The Uppsala Report**: "World Economic and Social Developments" and "Toward Justice and Peace in International Affairs."

a change in direction

Albert H. van den Heuvel, Director of the Department of Communication of the World Council of Churches, has traced the emphasis in the ecumenical movement through the early stages in which the attempt was to unify individual Christians through a more recent stage in which the purpose has been to bring unity among Christian churches. This, in more recent days, he maintains, is superseded by the 'secular understanding of the ecumenical'. "The basic element of this understanding is that the ecumenical movement does not speak so much about the relations among the churches, but relations between the church and the world" (**The Humiliation of the Church**, p. 106). To document his point he quotes from a statement of the World Student Christian Federation: "No longer can the ecumenical dimension be mainly concerned with dialogue and cooperation between ecclesiastical organizations; it becomes the search for a form of authentic Christian presence which will not cut Christians off from the students with whom they share the basic struggle for a fuller life - -" (pp. 106, 107).

broader cooperation

The church's concern for the suffering of the world led naturally to a cooperation of the church with the world. The World Council of Churches opened the possibilities of cooperation to the limit when it recognized "the importance of cooperating at every level with the Roman Catholic Church, with other non-member churches, with non-church organizations, adherents of other religions, men of no religion, indeed with men of good will everywhere" (**The Uppsala Report**, p. 51).

a new rationale for church unity.

To the secular ecumenist, a churchly approach to the ecumenical task looks like a dead end alley in which "the useless tool of a divided ecclesia is repaired in the wrong way: the only way to a renewed church is the common witness and service to the good news in the world. What is the use, they ask, of a united church that is not united in a real struggle for faithfulness in society? What does it help us to be united on doctrine and order if to the world we only look like a bigger and better ghetto?" (Van den Heuvel, **op. cit.**, p. 109).

Dr. Eugene Carson Blake, General Secretary of the World Council of Churches, forcefully expressed this new rationale for church unity at the dedication of the Institute for Ecumenical and Cultural Research, Collegeville, Minnesota, May 1968: "We are not allowed the luxury of ecclesiasticism in the ecumenical movement any more. We cannot spend our time trying to put together the broken pieces of the ecclesiastical structure. We can only do so if we are ready to work together in the common service of the world" (quoted by William McAfee Brown, **op. cit.**, p. 396).

Secular ecumenism therefore advocates a new way and a new reason for getting the churches together. It will not do solely to unite individuals nor just to unite churches. There must be **a unity of the churches in their service to the world.** Only a common concern for the world and an involvement in its suffering will unite the churches.

Involvement and experimentation are, quite understandably, key concepts in the new understanding of ecumenism. Much attention is given to Bonhoeffer's dictum that we shall never know what we do not do. The church has to learn by experimentation. As Van den Heuvel puts it, "The secular understanding of the ecumenical pleads for the unity (not interaction) of the two: experiments in being fully church together" (**op. cit.**, p. 113). Van den Heuvel nicely sums up the rationale of secular ecumenism as follows: "It is for this reason that people started to plead for a secular understanding of the ecumenical in which the concrete structures of society are taken seriously, and the challenge to restate the faith in the living language of today is accepted. It is a plea that a responsible risk is taken by allowing those who care to start — experimentally and vicariously — living out in concern-communities the unity they have, which would help them discover a renewed confession, a renewed witness, a renewed service, and a renewed worship life on the spot" (**ibid.**, p. 114).

let's not condemn out of hand . . .

It would be premature to condemn outright the strivings of secular ecumenism. The needs that the advocates of this kind of unity

(Continued on page 4)

Secular Ecumenism

(Continued from page 3)

seek to meet are far too real and pressing for us to dismiss lightly any attempt to cope with the sufferings of humanity. And when the sufferings of humanity are put in the context of the scandal of the divided church, then we are confronted with two of the greatest issues man faces at any time and anywhere. Before we can dismiss secular ecumenism therefore, we shall have to show a more excellent way. Until then we will do well to speak softly and listen carefully.

. . . nor applaud

It would also be premature to expect as great things from secular ecumenism as the more zealous advocates anticipate. This will become obvious to all when we consider that it is precisely this new turn in the ecumenical movement which has caused such a great furor recently. An indication of the discord that the church's activity in the 'secular' area has aroused is the decision in 1970 of the World Council of Churches to support financially a number of 'freedom movements', some of which advocate the overthrow of governments by force and violence. The secular concern of the church may conceivably be the way to unity, but it in fact has aroused much discord and has had a strong polarizing effect.

background considerations

Secular ecumenists want to renew society. Therefore, they seek to unite the churches for this endeavor. Concern for social reform however is not new. There has been an on-going debate in the churches for many decades concerning the base from which one must expect the needed change. The debate hinges around the question whether renewal comes from renewed persons or from renewed surroundings. Evangelical churches generally, at least since the time and in reaction to the Social Gospel Movement in North America, have taken the stand that only through renewed individuals can one expect that society will be changed for the better. Therefore the church must stick to its task of proclaiming salvation from sin through the redemptive work of Jesus Christ.

Liberal churchmen, taking the other side of the controversy, have advocated that a new environment will change the individual. Or, if they do not make that sweeping a claim, they assert that the evils of crime, drug addiction, indolence, et cetera, derive from the influence of an immoral society in which man is forced to live. Therefore the task of the church and government is to change oppressive societal structures so that poverty is eliminated, and equal opportunities in education and work will be afforded to all. Unless these conditions are met, man will not reform.

A good illustration of the liberal approach to the ills of society was given by former President Lyndon B Johnson in an address to the nation in July 1967 when he appointed a Commission on Civil Disorders: ". . . The only genuine, long-range solution for what has happened lies in an attack — mounted at every level — upon the conditions that breed despair and violence. All of us know what those conditions are: ignorance, discrimination, slums, poverty, disease, not enough jobs. We should attack these conditions — not because we are frightened by conflict, but because we are fired by conscience. We should attack them because there is simply no other way to achieve a decent and orderly society in America. . . ."

This is not the place to reflect upon all the merits and shortcomings of both the evangelical and the liberal approach to the alleviation of human suffering. We would only say a brief word about the results: they have been disappointing on both sides. There have apparently been millions of 'changed' individuals who accepted Jesus as Savior who did next to nothing to change the conditions that oppressed their fellows. And there have been perhaps as many instances in which individuals have had an opportunity to live in a non-slum environment where there was greater justice and more nearly equal opportunity and they have displayed no greater benefits or joy or concern from others than those who were responsible for the oppressive conditions from which the underprivileged escaped. Both approaches pursued separately look like dead end alleys.

concluding query

No one can deny that the idea of secular ecumenism rubs our nose hard against a most urgent and perplexing problem: how is the church related to the world? There has as yet appeared no royal road that all can follow.

We would conclude this discussion of secular ecumenism by raising three questions that must be asked.

1) How can we, the people of God, make concrete in the world today our Christian world calling and thus be a blessing to the world of men?

2) How can we make progress in expressing the unity of the Church, the people of God, not only in theology and ecclesiastical matters but in our world and life view and in the action that should result?

3) How can we show our concern for and our solidarity with the world while at the same time maintaining the unique nature of the people of God as a church called out of the world and in conflict with the anti-God world forces?

The atempt to answer this will entail a consideration of church unity and the Gospel of the Kingdom.

THE WORLD AROUND US

Space Programs

When the Americans landed on the moon for the first time in 1969, it was a historic occasion; most main streets in North America were deserted, everyone was glued to his television set. The landing was a culmination point of effort which began when the Russians launched their first Sputnik in the fall of 1957. When the Americans created the National Aeronautics and Space Administration (NASA) there was no doubt regarding the motivation behind it: the United States had to catch up, and if possible pass, the Soviet Union. In the beginning there were very few people who questioned the need for the billions of dollars expended on getting men into space. But before the first man set foot on the moon there was already a great deal of criticism, most of it in the vein that all that money could be spent better here on earth because here were still plenty of things to do.

The critics have not given up yet, but they have become less vocal. In part this is because the American space program has been cut back, new methods — the space shuttle system — are cheaper, the competition with the Russians seems to have lessened a great deal and cooperation in space will soon take place. A larger reason the critics say less today is because it has become clear in the last few years that space programs (in their broadest sense) have brought scientific advancements which will definitely benefit large sections of the population of the world.

The best known practical applications of space technology are improved communications and better weather forecasting. Lesser well known satellites can prospect for minerals or provide a constant guard for major pollution in the oceans. None of the systems have been perfected yet, as the recent, unexpected floods in the United States clearly demonstrate, but a beginning has been made. Many of these developments would not have taken place had the initial goal — the moon, as a big tangible goal to aim for — not captured men's imagination.

Communications satellites offer tangible proof that the space programs do not have to be only a drain on the economy but can also return tanglible savings. From 1959 to 1965 the (unchanged) monthly rates for a leased telephone circuit between New York and Paris was $10,000 a month. Starting with the development of the Early Bird communications satellite in 1965, the rates began to drop. In 1968 the monthly lease on a New York-Paris cable was down to $8,000; by 1971 it had dropped to $4,625.

Prospecting satellites which discover valuable mineral deposits are not widely used yet, but they will be. They work in a variety of ways: geological faults — cracks in the earth's crust which are likely to be associated with ore deposits — can be seen in photographs taken from orbit. In other cases the presence of a buried ore deposit is signaled by a particular type of rock on the surface. Experience shows that an ore deposit is often surrounded by a special kind of rock, known as the "host rock" for that type of ore. Since different rocks reflect sunlight in different ways, wide-area photographs of the region taken from a satellite can reveal the telltale host rock that indicates an ore deposit.

The total value of mineral deposits discovered each year by ordinary prospecting on the ground in the United States, Canada, and Mexico amounts to roughly $10 billion. The total could become much higher once satellites are widely used for prospecting. This is especially true for the very difficult terrain such as found in Northern Ontario, Labrador, etc., not to mention Brazil, equatorial Africa, Siberia and Southeast Asia where a heavy cover of trees and vegetation makes ground exploration exceedingly difficult and expensive.

Dense vegetation can actually be a help to a prospecting satellite. Research has shown that trees growing in metal-rich soil absorb the metallic elements of that soil into the structure of their cells. As a consequence, the tree leaves reflect sunlight differently from trees growing nearby in ordinary, metal-poor soil. Once the intensity of reflected sunlight over a continental expanse of forested regions is measured by means of instruments mounted in a satellite, the presence of mineral deposits can be established.

Now that environmental pollution has become everybody's concern, efforts are underway to monitor it on a global scale. The Stockholm conference has approved such a plan and the United States in the near future plans to launch an experimental satellite as a forerunner of such a system. Equipped with three television cameras, a multi-wave length sensor and a data collection system that can relay environmental information from as many as 1,000 automatic monitoring stations on earth, ERTS (for Earth Resources Technology Satellite) will operate from an altitude of 492 nautical miles. The orbit is so planned that the spacecraft will return over the same spot on earth every 18 days at almost exactly the same time of the day. The photographs, each covering a 100 by 100 mile square, will be taken at each particular sight under lighting conditions that remain unchanged except of the gradual seasonal variations in the angle of the sun.

ERTS and its successors are expected to warn us of changes in health of woodlands, detect harmful acidity in soil, find changes in the chlorophyll (a key chemical involved in the production of oxygen by green plants) content of ocean plankton, a principal source of the world's oxygen supply.

We are only in the opening stage of space programs but already it is clear that they do not have to be a massive drain on the economies of the countries involved, simply to satisfy our curiosity about this universe. Side by side with that we are also developing ways and means which will help us in our daily lives. As of yet the cost is higher than the returns, but this could well change within the next decade.

J. J. Bout.

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We mean to point to the many books of the following writers, who have written or are still writing: J. I. Pocker (great English Christian scholar), Corrie Ten Boom (a Dutch woman who wrote many books on Christian life in English), Roy Hession (a great Christian writer), Watchman Nee (the great Chinese missionary), Oswald Chambers (well known), John Newton, John Bunyan, R. W. Scott, C. H. Spurgeon, George Whitefield (of the last five all their books are being republished), Martyn Lloyd-Jones (preaches still five times per week in England, Scotland and Wales), Richard Wurmbrand and Harlan Popov, who are martyrs for their faith, Billy Graham — critical? okay, but he is a great evangelist used by the Lord.

We also like to recommend, particularly in this time of crisis in the church, the Christian community in all its facets, the books of many old and so-called old fashioned writers, who were in essence and are again the instruments God was and is using to build and rebuild the Church of Jesus Christ, to strengthen His people in this time and to give them the power, faith and courage to stand up for Jesus, for the authority of the bible, which is as modern as 2000 years ago and which has the answers to all questions. TRY IT AGAIN! Study this old but ever new Word of God — the bible. Read much and pray much through and by the SECRET OF FAITH. God will lead us back to Jesus, — Lord, King and Saviour — and to the everlasting value of the bible, regardless science and regardless all man-made approaches and philosophies.

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EEN NIEUWE ONTDEKKING

Een mens behoeft geen wetenschap te beoefenen om te erkennen, dat de wetenschap indrukwekkende vorderingen maakt. Als er bijvoorbeeld een ruimteschip vanaf de aarde naar de maan wordt gedirigeerd en als de mannen, die op de maan landen hun instructies ontvangen vanuit Texas, dan wordt dit de gemiddelde man wel verteld en op de T.V. getoond, maar dan begrijpt die gemiddelde man er maar weinig van. Of als er plannen gemaakt worden om voedsel uit de zee te halen of waterbronnen in de Sahara aan te boren, dan kan men bewondering hebben voor het kunnen van de wetenschap, maar men staat er eigenlijk wat verlegen en onbegrepen naar te kijken.

Geen wonder dat die wetenschap een enorme invloed uitoefent. Als de wetenschap iets ontdekt dat voorheen onmogelijk scheen, dan dwingt ze als vanzelf eerbied af. Eén stap verder en men maakt van die wetenschap een afgod. Er zijn heel wat mensen, ook christenen, die aan deze afgodendienst meedoen.

Zo heeft jarenlang de evolutie theorie een goed deel van de wetenschap beheerst. Men had weliswaar geen zekerheid, maar uit fossielen en aardlagen kon men toch wel bepaalde gevolgtrekkingen maken. En die gevolgtrekkingen leken wetenschappelijk aanvaardbaar. Er rees wel verzet, ook wetenschappelijk verzet, maar daar werd niet of nauwelijks rekening mee gehouden. De schepping zou niet een daad van God zijn, maar alles zou tot geleidelijke ontwikkeling zijn gekomen.

Natuurlijk kon een botsing met het christelijk geloof niet uitblijven. De bijbel leert dat de wereld en het leven niet zijn ontstaan uit geleidelijke ontwikkeling, maar uit een daad van God. "Hij spreekt en het is er, Hij gebiedt en het staat er." Voor een gelovige moet daarom de bijbel niet worden aangepast aan hetgeen de wetenschap ontdekt, maar omgekeerd: de wetenhchap moet onderworpen zijn aan de Schrift. Zoals God het zegt in Zijn Woord, zo is het. En als de wetenschap tot andere conclusies komt, dan moet ze verder onderzoeken, want dan heeft ze misschien wel veel van de schepping, maar nog niet de Schepper ontdekt.

De vorderingen, die de wetenschap op dit punt maakt, komen niet op de frontpagina van de krant, maar ergens in een verborgen hoekje. Maar het komt tenminste in de krant. Ons oog viel op een kort bericht, dat een aantal knappe mensen van het California Institute of Technology tot de ontdekking waren gekomen, dat de wereld niet door gestadige ontwikkeling tot stand kwam, maar in een ogenblik. Hoe lang dat "ogenblik" geduurd heeft, had men nog niet ontdekt, maar de ontdekking van die California mensen haalt dus eigenlijk een streep door de jarenlang gehuldigde evolutie-gedachte.

Daar nemen wij dankbaar nota van. Niet dat wij daarin een bewijs voor de Schrift zien. De Schrift kan nooit bewezen worden, ook het scheppingsverhaal in de Schrift niet. Het berust alles op geloof, en geloof is een bewijs van de zaken die men niet ziet.

Maar de vinding van de California mensen versterkt wel de overtuiging, dat de wetenschap onderworpen dient te zijn aan de bijbel, nimmer omgekeerd. Wat Luther eens zei, is nog steeds waar: "Het Woord moet ge laten staan."

D.F.

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Neem een van de dagelijkse KLM-vluchten op een weekdag (maandag t/m donderdag) vanaf Montreal rechtstreeks naar Amsterdam. Alleen de KLM geeft U keuze uit zoveel vluchten per week. U kunt natuurlijk ook in het weekeinde vliegen, maar dan liggen de tarieven iets hoger. De KLM heeft, om het U nog gemakkelijker te maken, ook een betalingsregeling, waarvan U desgewenst gebruik kunt maken. U betaalt dan slechts 10% aan en de rest in maandelijkse bedragen. Kijkt U eens op de kalender welke tijd U goed zou uitkomen voor die lang voorgenomen reis naar Holland.
Er is geen betere tijd dan nu!
Bel of bezoek een reisbureau of een kantoor van de KLM om volledige inlichtingen.

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DIT ZEI EEN MAN . . .

Vroeger ontsliepen wij, in Jezus wel te verstaan,
dan gingen we naar de hemel.
nu die er niet meer is
gaan we gewoon dood.

Vroeger stond er 's avonds aan het bed van mijn kind
een engel.
Nu die er niet meer is
betaal ik een ALL RISK voor dit kind:
je moet toch wat . . .

Vroeger kon God uit een rib of uit stenen
voor Adam een vrouw en voor Abraham
kinderen verwekken.
Nu moet U, Heer, er rekening mee houden,
dat in ons lab uit stof het leven ontstaat;
en dat ontwikkelt dan wel weer.

Vroeger regeerde U van eeuwigheid tot eeuwigheid.
Nu bent U dood.
Wij zijn eindelijk 'Eerlijk voor God' geworden.

Vroeger moesten wij verslagen en gebroken zijn
om wedergeboren te worden.
Nu belijden wij op zondag om tien uur vijf
onze schuld
en om tien uur tien zijn we bevrijd.
En we vertrekken geen spier
om vijf en tien over tien niet.

Wij slaan het oog naar U omhoog,
zeiden we.
Sinds de aarde een bol is,
gaat dat bezwaarlijk.

In de verborgen omgang met U
hadden wij vertrouwen.
Nu is Uw heil een 'social gospel':
het gaat om dèze kant
We zijn wel wijzer.

Vroeger werd Jezus maagdelijk geboren.
Dat had zijn gevolgen.
Maar neem ons niet kwalijk.

Uw Koninkrijk kome,
hier en nu . . .
en het duurt zo'n zeventig jaar
en we waren zo blij met de eeuwighied.

We wachten nu op de jongste dag,
ons geschonken door gesplitste atomen.

Maar toch,
Heer,
hoop ik wel dat U er bent, als ik verga.
. . . Dit zei een man

LELYSTRAAT 47, KAMPEN, 05202-2546
E. TH. THIJS
(Uit: Gereformeerd Weekblad)

Het Christelijke Leven

(20)

De tweede stap: "Zou houdt gijlieden het ook daarvoor . . ."

De Griekse uitdrukking die in de Statenvertaling is weergegeven met "houdt het daarvoor" is eigenlijk een term ontleend aan de boekhouding. De tekst zou dus ook kunnen worden weergegeven als volgt: "Zo moet ge u ook dood **rekenen** voor de zonde."

Rekenen is eigenlijk het enige wat wij mensen nauwkeurig kunnen doen. Wanneer een kunstenaar een landschap schildert, geeft hij dat landschap dan volkomen nauwkeurig weer? Kan de geschiedschrijver instaan voor de absolute juistheid van zijn verhaal, of de tekenaar van landkaarten voor die van zijn kaart? Hoogstens kunnen zij de werkelijkheid zo dicht mogelijk benaderen. Zelfs wanneer wij in onze gesprekken iets werkelijk naar waarheid willen vertellen, dan kunnen we dat toch niet geheel nauwkeurig doen. Meestal maken we er iets bij, of laten er iets af, al is het maar een enkel woord. Maar één ding is er dat we op volkomen betrouwbare wijze kunnen doen, en dat is . . . rekenen! De rekenkunde laat geen ruimte voor vergissingen. Eén stoel plus één stoel zijn twee stoelen. Dat is zo in London, maar ook in Kaapstad. Onverschillig of u westwaarts gaat naar New York, of oostwaarts naar Singapore, overal ter wereld en ten allen tijde: één plus één is twee. Dat staat nu eenmaal vast in hemel en op aarde, en zelfs in de hel!

Waarom zegt God dat wij ons dood moeten rekenen? Heel eenvoudig: omdat we dood **zijn**. Laten wij, om bij het voorbeeld van de boekhouding te blijven, eens veronderstellen dat ik tien gulden bezit. Wat schrijf ik dan in mijn kasboek? Kan ik f 9.50 boeken, of ook wel f 10.50? Neen, ik moet mijn daadwerkelijke bezit inboeken. Boekhouden is rekening houden met feiten, niet met verzinsels. En dat bedoelt God ook, dat ik rekening moet houden met de feiten. En het feit is hier **dat ik werkelijk dood ben voor de zonde.** God vraagt mij toch niet iets in mijn boeken te schrijven wat niet waar is, mij dood te rekenen als ik nog leef? Zulke hersenschimmen komen in Gods boekhouding niet te pas. Dat zou geen rekenen wezen, maar "misrekenen"!

Rekenen is niet: onszelf wat wijsmaken. Rekenen wil niet zeggen dat ik, wanneer ik slechts **acht** gulden in mijn zak heb, mijn bezit kan vermeerderen door het foutieve bedrag van **tien** gulden in mijn kasboek te schrijven. Het haalt immers niets uit. Door geen enkele foutieve boeking wordt het werkelijke bedrag ook maar enigszins gewijzigd, in andere woorden: iets wat onwaar is, waar gemaakt. Aan de andere kant: wanneer ik werkelijk tien gulden bezit, dan kan ik ook met volle vrijmoedigheid f 10.— in mijn kasboek noteren. Met Gods bevel dat wij ons dood moeten rekenen voor de zonde, bedoelt Hij dus niet dat wij door dat "rekenen" onze dood kunnen bewerkstelligen. Verre van dat! Dat "rekenen" heeft alleen plaats op grond van dat we al dood **zijn**. Hij beveelt ons nergens om te rekenen met iets dat in feite niet bestaat.

Wanneer God ons dus heeft geopenbaard dat wij met Christus gekruisigd zijn, dan houden we daar, zoals gezegd, spontaan rekening mee. Rom. 6:11 houdt echter tevens een opdracht in: "Alzo ook gijlieden, houdt het daarvoor . . ." (Nieuwere vertaling: "het moet voor u vaststaan . . .") Dit wijst op een bepaalde levenshouding die we ons eigen moeten maken. God vraagt ons om "de rekening op te maken" en in ons levensboek te schrijven: "Ik ben gestorven," en daar dan aan te blijven vasthouden. Waarom? Omdat het een **felt** is. Toen de Here aan het Kruis hing, hing ik daar "in Hem". En dáárom staat het voor mij vast, daarom reken ik ermee, daarom houd ik het ervoor. Hoe is dat mogelijk? Alleen in Christus Jezus! Het is en blijft een kwestie van geloof, geloof niet in uzelf, maar in Christus, "Here, ik geloof in U. Mijn dood is een feit in U. Help mij om dat te zien, elke dag opnieuw."

B. Boulogne.

Voor een geslaagde vakantie met de hollandse gezelligheid.

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KOOPT BIJ DE ADVERTEERDERS IN ONS BLAD

GASTVRIJHEID

Mensen die altijd met een breed gebaar hun huisdeur voor Jan en Alleman wijd openzwaaien, bezorgen mij een ongemakkelijk gevoel. Mijn eigen reactie op een car die de driveway inrijdt, steekt er zo onbarmhartig bij af. Voorzichtig gluur ik uit het raam om te zien wie of het wel mag wezen en haal verlicht adem als het alleen maar de meterlezer van het gasbedrijf blijkt te zijn.

Gelukkig, ik hoef dat mooie boek waar ik zo nu en dan maar eens aan toekom, niet weg te leggen. Of ik kan rustig doorgaan met de schoonmaak en hoef me voor mijn piekharen en de ladder in mijn kous niet te generen.

Natuurlijk is het niet altijd de meterlezer.

Soms zijn het een paar goede, beste vrienden en dan heb ik mijn boek al dichtgeklapt of de spons in het sop gekeild en staat het koffiewater al op, voordat ze bij de deur zijn.

Heus, in zo'n geval kan ik mij met de meest joviale, breedst gebarende mensen meten. (Bovendien is het een kenmerk van ware vriendschap dat je elkaar niet graag nodeloos in verlegenheid brengt. Dus wéét ik het meestal dat ze komen en sta'k een uur van tevoren al te popelen en kijk ik voor de zoveelste keer naar de cake in de oven, waar ik zo mijn best op heb gedaan en die ook echt goed lijkt te worden.)

Nee, mijn moeilijkheden beginnen als er verwacht wordt dat ik met hetzelfde enthousiasm de deur openzwaai voor alleman.

U kent ze ook vast wel, de mensen die ik nu bedoel.

Ze staan op je stoep met een gezicht van: Is dat nou niet aardig van ons dat we je op komen zoeken?

Terwijl je je nog afvraagt wie of ze eigenlijk zijn, schieten er al drie, vier kinderen langs je heen naar binnen en als je ze op hun verkenningstocht door het huis alle slaapkamerdeuren hoort open- en dichtklappen en de T.V. ineens met de herrie wedijvert, dringt het tot je door dat dit die mensen zijn die je vorig jaar op het zilveren huwelijksfeest van oom Harm en tante Grietje ontmoet hebt.

Het is in zo'n situatie dat ik de door dik en dun gastvrije mensen benijd en mijn eigen terughoudendheid mij dat ongemakkelijke gevoel bezorgt.

Wat moet ik nu? Net doen alsof? Eerlijk zeggen dat ik de kinderen liever niet in mijn slaapkamer met mijn nieuwe bus talkpoeder laat spelen? De hint dat ze eigenlijk wel voor supper zouden willen blijven pareren met een onnozel, niet-begrijpend gezicht?

Ik weet het heus niet en toch wordt het tijd dat ik me er eens op bezin. Gastvrijheid is tenslotte een christelijke deugd.

En het seizoen staat weer voor de deur. Je kunt ze weer verwachten, de mensen die twintig jaar terug in Holland klant waren met je bij dezelfde kruidenier of die nog bij je nichtje in de klas gezeten hebben.

't Wordt tijd dat ik eens met mezelf in 't reine kom. Moet het altijd van één kant komen? Namelijk van de kant van de belaagde gastvrouw die onbewust van het naderend gevaar, ik bedoel bezoek, zich voorneemt om die dag eens fijn een grote mand met bonen in te vriezen? Of moeten al die mensen die zo graag onaangekondigd ergens binnenvallen zich ook eens afvragen of het werkelijk genegenheid is dat hen naar hun slachtoffers drijft?! Zou het misschien ook puur eigenbelang kunnen zijn? Een kop koffie, een sigaar, als het lukt een warme maaltijd en wie weet, zelfs een nachtje gratis onderdak!

Natuurlijk zijn er ook mensen wie deze materiële overwegingen ten enenmale vreemd zijn. Zij zijn er eenvoudig van overtuigd dat iedereen met smart op hen zit te wachten. Zij vereren je met een bezoek en maken het overduidelijk dat ze het met veel moeite in hun overbezet programma hebben ingelast. (Dat jij ook weleens zoiets als een programma zou kunnen hebben komt niet in hen op. . . .)

In zo'n geval is de kans groot dat de onwillige gastvrouw het niet redt met een ongemakkelijk gevoel als reactie.

Schuldbewust schuift ze de stoelen bij en zelfbewust verslijten de gasten haar boze kleur voor een blos van genoegen.

Al met al ben ik nog steeds niet uit de impasse. Wie moet er z'n leven nu beteren, de bezoekers of, vergeef me de uitdrukking, de bezochte?

Het is wel duidelijk waar mijn sympathie ligt. Waarschijnlijk zou het beter zijn als ik wat meer wist van geven en nemen.

Toch kom ik er ook nu nog niet uit want daar stopt een car.

Even gluren.

Vader, moeder en drie kinderen stappen uit.

Wel duidelijk dus dat het deze keer niet de meterlezer is.

Linda.

Evangelisatie: langs welke wegen nu verder?

In het kader van de op handen zijn de evangelisatie-poging onder de naam "Evangelism Thrust" plaatsen wij hieronder een verslag van een Woudschoten-conferentie die wij in het tijdschrift "Kerk Informatie" vonden:

Er heeft zich in de loop der jaren zelfs een grote verscheidenheid aan wegen aangediend. Bekende werksoorten als straatprediking, huisbezoek en lektuurverspreiding getuigen daarvan, maar bovendien hebben zich de laatste tijd enkele evangeliserende bewegingen gepresenteerd, die ons ook met klem bepaalde wegen wijzen. Terwijl er tenslotte ook nog enkele instanties zijn, die, elk op eigen manier, met het evangelie in de samenleving present willen zijn.

Echter: al deze wegen dienen zich niet alleen aan, maar willen ook overwogen worden, d.w.z. getoetst en in hun waarde beoordeeld, mede op grond van wat de Bijbel ons ten aanzien van missionair handelen te zeggen heeft. Eerst dan kan gesproken worden over de vraag: 'langs welke wegen nu verder?' en is het uitstippelen van een beleid voor de toekomst mogelijk.

De konferentie verliep dan ook in een aantal fasen, die vloeiend in elkaar overliepen.

Beurs

De eerste fase was die van de informatie en konfrontatie. Niet minder dan zeven groepen of bewegingen presenteerden zich op een zgn. beurs aan de 120 deelnemers. Onder hen bevonden zich instanties met een vertrouwde naam: Evangelisch Herstel en Opbouw (landelijk orgaan voor het klub- en buurthuiswerk uitgaande van het Evangelie), Kerk en Rekreatie (een deputaatschap van onze kerken), Youth for Christ (beweging die zich speciaal op de teeners richt) en de Navigators (evangelisatiewerk, n.m. onder studenten).

Daarnaast waren echter ook bewegingen vertegenwoordigd, die pas sinds kort in ons land opereren, nl. Campus Crusade for Christ (eveneens gericht op studenten, maar tevens een trainingsinstituut voor evangelisatie), Children of God (een zijtak van de 'Jesus-people', die zich richt op de Dam- en Vondelparkjeugd) en Septuagint (een groep kritische kerkleden, die met het evangelie de strijd willen aanbinden tegen de moderne machten).

Al deze groepen hadden stands ingericht en hun vertegenwoordigers informeerden de deelnemers over doelstelling, rechtgroep en werkwijze.

De ontvangen informatie werd verwerkt op grote vellen papier, die overal in de konferentiezaal waren opgehangen, zodat de beursnoteringen voor iedereen zichtbaar waren. Op deze wijze kreeg de konferentie een uiterst beweeglijke en geanimeerde start. Deze informatieve fase werd de volgende morgen afgerond met een heldere en duidelijke samenvatting.

De heer J. J. van Capelleveen vertolkte de 4 van huis uit Amerikaanse bewegingen: Youth for Christ, Campus Crusade, de Navigators en de Children of God, die ondanks onderlinge verschillen, allen primair gericht zijn op de persoonlijke beslissing voor Christus.

Zij kiezen dan ook alle vier voor een direkte benadering, al zoekt de één het meer via persoonlijke gesprekken, terwijl de ander ook een groeps-benadering niet uitsluit, bv. door middel van koffiebars (Youth for Christ).

Een geheel eigen plaats nemen de Children of God in, die opereren via kommunes — komplete leefgemeenschappen — van waaruit ze twee aan twee uitzwerven om bekeerlingen te maken.

Ds. P. A. E. Sillevies Smitt was de samenvatter van de overige drie instanties. Zowel van E. H. en O. als van Kerk en Rekreatie, en Septuagint geldt dat ze geen evangelisatie-beweging willen zijn, maar wel degelijk vanuit het evangelie willen werken in hun benadering van de mens in z'n eigen leefwereld. Dit kan zijn de mens, die zich sociaal-kultureel in een min of meer afgesloten positie bevindt, het kan ook zijn de mens in z'n vakantie-tijd of de mens die vermalen dreigt te worden door de machten van deze tijd.

De werkwijze van deze bewegingen is dan ook minder direkt. Ze streven naar een geïntegreerde ontmoeting met de mensen, die ze bereiken, een ontmoeting waarin de konfrontatie met het evangelie niet alleen via de verbale (d.m.v. woorden) overdracht gestalte krijgt.

Bijbelse bezinning

Welke wegen wijst de Bijbel ons? Om die vraag te beantwoorden werden de deelnemers gesplitst in een aantal groepen, die zich ieder gingen bezighouden met een bijbelgedeelte, dat voor het thema relevant geacht mocht worden. Zeer uiteenlopende gedeelten, o.a. het verhaal van de Samaritaanse vrouw, Paulus op de Areopagus, het zendingsbevel uit Mattheus, Paulus' vermaning aan Timotheus: 'dring er op aan, gelegen of ongelegen'.

De rapportage (meestal in spelvorm) was een boeiende aangelegenheid.

Ds. E. G. van Egmond konkludeerde terecht: er is in de Bijbel geen sprake van éénvormigheid, maar van een veelkleurig boeket. Er zijn allerlei wegen, waarop mensen de Heer ontmoeten en waarop de Heer met mensen omgaat. De situatie bepaalt wat er éérst moet gebeuren en wat later komt. Als het gist maar op de goede plaats wordt ingestopt en . . . als het maar gist is en geen stopverf.

De heer J. B. G. Jonkers, socioloog van het Evangelisatiecentrum, vroeg eveneens aandacht voor de situatie. Waar woont de mens, die we met het evangelie bereiken willen? Wat is z'n leefwereld? Hoe liggen de onderlinge relaties? Op welke waarden is hij betrokken? Al deze vragen zullen we moeten beantwoorden, voordat we een stuk werk opzetten. En ook hier in dus maar één konklusie mogelijk: een enorme variëteit, een veelheid van vormen zal kenmerkend moeten zijn voor eigentijds evangelisatiewerk.

En ten aanzien van de bewegingen, waarmee we op deze konferentie gekonfronteerd zijn, geldt als kriterium: geven ze elkaar de ruimte? Erkennen ze elkaar als legitieme wegen? Of zweren ze alleen bij hun eigen aanpak, die ze voor elke situatie als normatief beschouwen?

Praktische oefening

De laatste fase was een heel konkrete.

Met elkaar brachten we het geleerde in praktijk door een planing te maken voor op te zetten evangelisatiewerk in een dorpssituatie en in een stedelijk gebied.

Wat een ideeën kwamen er naar voren! Aan de ene kant bleek, dat 't verkennen van de samenleving niet zo'n eenvoudige zaak is. Aan de andere kant dat er zich altijd mogelijkheden voordoen, wanneer we bereid zijn om in de situatie te stappen met de opdracht van de Heer om er Hem en Zijn evangelie te representeren.

Een agapé-viering op het terras in de stralende zon, vormde de feestelijke en bemoedigende afsluiting van deze konferentie.

We braken voor elkaar het brood en wensten elkaar 'shaloom'.

Daarna scheidden de wegen zich, maar niet zonder dat iedere deelnemer meer zicht had gekregen op de vraag: 'langs welke wegen nu verder?'

H. J. Bavinck.

De beloning voor zelfbeveiliging

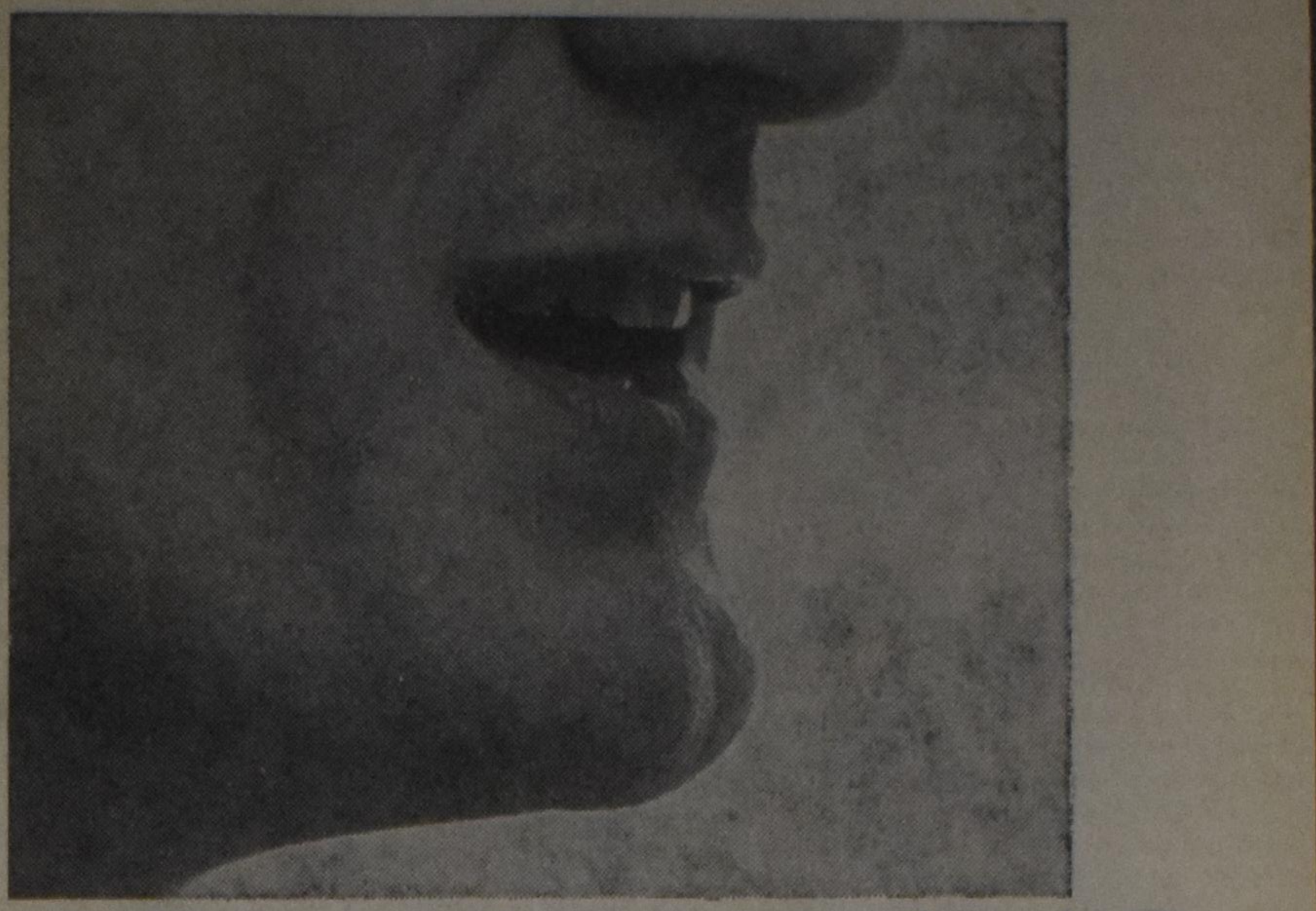
Te veel mannen en vrouwen lopen door onoplettendheid tijdens het werk letsel op.

Het geheim is: verscherp uw zelfbeveiliging.

Een van de manieren deze erover te praten.
zelfbeveiliging op te voeren is

Minder ongelukken gebeuren, wanneer iedereen op zijn hoede is.

De zekere weg tot veiligheid is zelfbehoud.



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Lezers Schrijven

Een blijde mare

"Geen blijder maar', in tachtig jaar," schreef eens iemand die een hekel had aan ons Koningshuis. Ik ben vandaag in een stemming om deze regels, enigszins gewijzigd, over te nemen en te zeggen: "Geen blijder maar' in vijf jaar!" en zulks in verband met het besluit van de Chr. Ref. Synode omtrent Report 44.

Waarom vijf jaar? Omdat toen op een andere Synode, die van Lunteren '67, het onzalige besluit werd genomen om de door de theïstische evolutie uitgebroede basilisk-eieren van ongeloof en Bijbel-critiek als echt te aanvaarden: het Meerderheidsrapport ten gunste van Prof. Kuitert's theorieën werd toen officieel aanvaard.

Duizenden zullen met mij verblijd zijn over wat onze Synode '72 omtrent deze dingen heeft besloten: **De autoriteit van de Heilige Schrift rust enkel en alleen op die van haar Goddelijke Auteur, en hangt niet af van de inhoud van de Bijbel of de betekenis van die inhoud.**

Zover ik het begrijp betekent dit dat niemand meer zeggen kan: die en die stukken van de Bijbel behoren er niet bij, of: zijn niet van de Heilige Geest ingegeven. Wij loven en prijzen God dat Hij onze Synode in deze dingen op het goede pad geleid heeft.

Maar we kunnen hierbij niet blijven staan. Wie A zegt moet ook B zeggen. We hebben allen gelezen wat een sfeer er heerst in de theologische faculteit van de V.U. Blijkbaar is daar door de Kerken in Nederland niets anders aan gedaan dusver dan erover klagen, voornamelijk door de "verontrusten". Wat bereiken ze daarmee? Wie heeft er meelij met een vader wiens kinderen de "boel aan het afbreken zijn", terwijl hijzelf niets anders doet dan bij de buren smeken of ze een beetje geduld en "begrip" willen hebben voor de "moeilijkheden" waarin hij en zijn vrouw zich bevinden? Moet onze eerste reactie niet zijn: "Man, sta niet te jammeren! Doe er wat aan! Anders gaan we uit deze buurt weg."

Dàt is het wat ik bedoel. Andere Christenen op dit Continent, mensen met een orthodoxe inslag, schuwen ons, omdat we nog steeds connecties aanhouden met de afvallige Kerken in Nederland. (Zie hetzelfde verslag in Calvinist-Contact van 3 juli.) Wat ligt ons nader aan het hart, gezien van een geestelijk standpunt: Kerken die nog hetzelfde pad gaan als wij, het pad van onvoorwaardelijke onderwerping aan het Woord van God, zoals zojuist op onze Synode besloten? Of Kerken van 4000 mijl weg, die zich officieel al vijf jaren lang hebben één verklaard met de verderfelijke theorieën van de evolutie?

Het antwoord hoeft niet lang op zich te laten wachten: Wie wil er nog langer naast een huis wonen waar het een mess is!!

B. Boulogne.

13906 - 64 Ave., Surrey, B.C.

★

Promotie aan de V.U.

In ons nummer van 26 juni j.l. gaven wij een herdruk van een artikel uit "Ad Valvas" over een kandidaat, die in pyjama gekleed, zijn doctoraal examen aan de Vrije Universiteit aflegde. Prof. Augustijn heeft daarop een weerwoord geschreven, hetgeen wij hieronder afdrukken:

REAKTIE FAKULTEIT THEOLOGIE

De redaktie van Ad Valvas heeft mij gevraagd, of ik wil reageren op het stuk van de heer Krol, dat in het vorige nummer van Ad Valvas is opgenomen.

Ik heb daaraan geen behoefte. De heer Krol heeft vijf jaar lang de gelegenheid gehad met docenten en studenten op redelijk niveau te spreken over vragen van geloof en theologie. Hij heeft die gelegenheid ook vaak aangegrepen en zo zijn soms goede gesprekken ontstaan. Ik vind het jammer, dat hij zijn studietijd meent te moeten afsluiten met een verklaring die slechts laster bevat. Op dit niveau is een gesprek uiteraard onmogelijk.

Ik wil wel iets zeggen over het beleid van de redaktie van Ad Valvas. Er moet m.i. in dit blad alle ruimte zijn voor kritische geluiden. Die zijn in de universitaire wereld het zout in de pap. Het nu opgenomen stuk kan echter een behoorlijke diskussie alleen maar verhinderen. De rekatie van Ad Valvas heeft dan ook én de heer Krol én de universitaire gemeenschap een slechte dienst bewezen. Een redaktie die zichzelf en de lezers van haar blad respekteert, doet iets dergelijks niet.

Est modus in rebus, sunt certi nique fines.

C. Augustijn,
dekaan theologische fakulteit.

CORRECTIE

Mr. J. Van Hemert vestigt onze aandacht op een onjuist onderschrift onder de foto in ons nummer van 3 juli j.l. Wij memoreerden in dat nummer de aankomst van de "Waterman" 25 jaar geleden. Mr. Van Hemert wijst er op dat de groep niet alleen bestond uit de familie Van der Kooy, maar uit de families Van der Kooy uit Maasland en de familie Van Hemert uit Oudewater. Onze verontschuldiging voor de onjuiste weergave.

VAN DOMINEES EN GEMEENTEN

door JOHN DE HAAS

(23)

De leider der Doleantie

Hebben wij in enige artikelen de betekenis van Dr. Herman Bavinck voor de Gereformeerde Kerken trachten te schetsen, we willen nu wat gaan schrijven over de man, wiens naam zo vaak wordt gezet naast die van Bavinck: Abraham Kuyper.

Nu heeft Kuyper zich op zo velerlei gebied bewogen, en is er in zijn leven zoveel gebeurd, dat het ondoenlijk is, in deze artikelenserie een volledig beeld van deze man te tekenen. Dit hoeft ook niet. Het is voor ons doel slechts van belang een schets te geven van de plaats, die Kuyper heeft ingenomen in het geheel van wat vroeger, meer dan nu, werd genoemd: De Gereformeerde Gezindheid.

Met de Afscheiding waren velen uit het Hervormd Kerkgenootschap gegaan, goed Gereformeerde mensen, die niet minder goed Gereformeerd waren en met evenveel afkeer als die anderen zagen, dat in vele kerken de Gereformeerde waarheid niet meer werd gepredikt. Zij meenden echter, dat de Hervormde Kerk kon worden genezen van binnenuit. En ze hebben het geprobeerd.

Adressen werden gericht door verschillende predikanten, b.v. Ds. B. Moorrees in 1841 en door de Zeven Haagse Heren in 1842 aan de Hervormde Synode met het verzoek om de Gereformeerde Kerk op haar oude grondslag te herstellen.

Ook een man als Mr. G. Groen van Prinsterer was van mening, dat deze weg moest worden bewandeld. Zijn ganse leven heeft hij voor deze zienswijze pal gestaan en meer dan iemand anders in zijn dagen heeft hij de situatie scherp weten te tekénen. Naar zijn mening had het probleem van de vrijmaking der Hervormde Kerk voorrang boven elke andere kwestie. Zelfs boven de zo noodzakelijke schoolwet-herziening. En hoe ouder hij wordt, des te dringender klinkt zijn eis, "dat toch de Kerk zal worden verlost van de caesaro-papistische organisatie".

Groen heeft nimmer afscheiding beoogd en hij heeft die van 1834 steeds afgekeurd. De inbreuk op de rechten der Kerk, in 1816 geschied, was wel feitelijk, maar niet naar recht geschied. Handhaving der leer bleef verplichtend. De Synode mag niet en kan ook niet de Formulieren van Enigheid afschaffen of veranderen. Het Hervormd Kerkgenootschap is de wettige voortzetting van de Gereformeerde Kerk der Reformatie en daarom mag men zich niet van haar afscheiden. Verlaten van een kerk is zonde, als het geen plicht is. Daarom was de Afscheiding van 1934 ongeoorloofd, ontijdig, overijld, voorbarig, praematuur. Aldus was het standpunt van Groen.

En in het jaar 1867 ontvangt hij een medestander in deze strijd in Abraham Kuyper. Deze was evenals Bavinck een domineeszoon. Zijn vader stond te Maassluis, later te Middelburg, waar Bram zijn jongensjaren doorbracht. Hij wilde naar zee en daarom naar de Zeevaartschool, zeer tegen de wil van zijn moeder, die hem zo gaarne in het predikamb. zag. Toen nu zijn vader een beroep naar Leiden kreeg, stelde hij zijn zoon voor de keus. Wilde deze naar zee, dan zou hij voor het beroep bedanken, doch ingeval hij wilde worden opgeleid tot het wondere ambt, dan zou vader het aannemen, zodat de zoon te Leiden theologie kon studeren. Onder drang van zijn zusters, die graag uit Middelburg vandaan wilden, koos hij voor het laatste: en zo ging het gezin naar Leiden en werd Kuyper student en later predikant. Waren zijn zusters er dus niet geweest dan was Kuyper waarschijnlijk stuurman op de grote vaart of zeekapitein geworden!

De studie verliep vlot en met de hoogste lof werd hij in 1858 bevorderd tot candidaat in de klassieke letteren en in 1861 in de theologie.

Als jong predikant te Beesd in 1863 bevestigd, begon hij zijn ambtelijke loopbaan niet als een Gereformeerd predikant. Hij had te veel aan de Academie te Leiden de invloed ondergaan van zijn moderne leermeesters. Doch spoedig veranderde zijn zienswijze. Het lezen van verschillende werken en ook de invloed van een eenvoudige vrouw in zijn gemeente, Pietje Baltus geheten, waren ooraak dat hij voor de Gereformeerde waarheid werd gewonnen. Van toen af predikte hij de leer der Schriften en toen hij in 1867 intrede deed te Utrecht, was hij reeds bekend als een strijder voor Kerherstel in de Hervormde Kerk.

In zijn intreepreek aldaar sprak hij onomwonden uit, wat hem als levensroeping voor ogen stond: Kerkherstel of andersins: bouwen, "hetij dan naar het oud bestek, hetzij dan naar dien zuiverder stijl en verhevener bouwtrant, die ons de Geest des Heeren wijzen zal".

Zoals reeds gezegd, werd hij een medestander van Groen van Prinsterer, en deze heeft hem steeds gesteund en met grote belangstelling en instemming zijn strijd gevolgd.

In 1870 vertrok Kuyper naar Amsterdam. Zijn besluit om het beroep daarheen aan te nemen hield nauw verband met de overtuiging, die zich bij hem had gevestigd, dat de tijd voor oplossing van het kerkelijk vraagstuk nu was gekomen. En die oplossing moest geschieden door bewerking der publieke opinie. Dit kon naar zijn mening beter geschieden in de hoofdstad des lands dan te Utrecht. Ook zijn intreepreek dáár sprak van het doel, dat hem voor ogen stond, en van de taak, welke hij wilde dienen. Zij verscheen in druk onder de titel: "Geworteld en Gegrond. De Kerk als organisme en instituut". en was ontleend aan Ef. 3:17b: "En gij in de liefde geworteld en gegrond zijt".

Rusteloos heeft hij in de daarop volgende jaren gewerkt om het er bij het volk in te hameren, dat er vrije kerken behoorden te zijn in een vrije natie. In een stroom van brochures en tractaten heeft hij zijn zienswijze naar voren gebracht.

In 1872 werd het dagblad "De Standaard" opgericht, waarvan hij hoofdredacteur werd en wat hij vele jaren is gebleven. Deze krant had ook een Zondagsblad, waarin Kuyper zijn meditaties schreef, benevens vele andere artikelen. Dit is later omgezet in een zelfstandig weekblad "De Heraut" geheten, waarvan hij eveneens hoofdredacteur werd. Veel van wat hij in deze bladen, en speciaal in het laatstgenoemde, schreef, verscheen later in boekvorm en werd zo blijvend toegevoegd aan de schat van Gereformeerde literatuur der 19e en 20ste eeuw.

De hoon en spot zijn hem in zijn leven niet bespaard gebleven. We kunnen gerust zeggen, dat er over niemand in Nederland tussen 1860 en 1920 zóveel haat en satyre is uitgestort dan over hem. Toen een van zijn meditatiebundels in de tachtiger jaren werd uitgegeven, heette het: "Kuyper slaat Honing uit de Rotssteen (de titel van de bundel) en geld uit zijn meditaties". En dit was nog maar een zeer milde spot, vergeleken met wat er soms werd neergeschreven en in caricatuur werd getekend.

In 1874 ging hij in de practische politiek, doordat hij werd gekozen als lid der Tweede Kamer. Hij vroeg toen emeritaat aan als predikant van Amsterdam, doch werd spoedig tot ouderling benoemd, en bleef als zodanig zijn invloed in de Amsterdamse kerkeraad uitoefenen, een invloed, die overwegend was.

Steeds stond hem het doel voor ogen: vrijmaking van de Kerk van de zoals hij het noemde "driewerf van de Heere gevloekte organisatie van 1816". Onder zijn leiding werd er op toegezien, dat alleen Gereformeerde ouderlingen en diakenen werden gekozen en Gereformeerde predikanten werden beroepen in de Ned. Hervormde Gemeente van Amsterdam.

In april 1883 werd in de hoofdstad een conferentie van Gereformeerde kerkeraden gehouden, waar 250 afgevaardigden waren opgekomen. Als voorwaarde voor deelneming was gesteld, dat tekening van de presentielijst tevens zou insluiten ondertekening van de Drie Formulieren van Enigheid. Zo was men zeker, dat alleen mannen van Gereformeerde belijdenis daar konden zijn. En zo was het mogelijk dat met bijna algemene stemmen drie resoluties werden aangenomen:

"Ten eerste: dat de kerkeraden niemand tot de bediening des Woords behoorden toe te laten, die niet bereid waren vooraf de Drie Formulieren van Enigheid te ondertekenen,

Ten tweede, dat het kerkverband van 1816 moest worden verbroken, zo de Gereformeerden er door verhinderd zouden worden Koning Jezus als souverein in Zijn Kerk te eren,

Ten derde, dat de Gereformeerde belijders, die onder een kerkeraad verkeerden, wiens doen en toeleg tegen Jezus' Koningschap inging, gehouden waren, na ernstige vermaning, eendrachtelijk de gemeenschap met zulk een kerkeraad af te breken en als Dolerende, dat is Klagende Kerk op te treden".

Vanaf die dag tekent de beslissende strijd, die tenslotte is uitgelopen op de Doleantie. Want hoe was de situatie in die dagen?

Sedert 1878 was het reglement op het godsdienstonderwijs zó geredigeerd, dat bij het doen van openbare belijdenis "verschil van geloofsovertuiging en godsdienstige begrippen geen grond tot afwijzing mocht opleveren". De leervrijheid, die er in de prediking bestond, werd toen ook officieel ingevoerd voor alle lidmaten.

Als dan een kerkeraad getrouw was en weigerde jonge vrijzinnige lidmaten, of aannemelingen, zoals zij vaak, doch onjuist, werden genoemd, belijdenis te laten doen, dan vroegen zulke jonge mensen een attest van goed zedelijk gedrag. Daar dit niet te maken had met hun geloofsovertuiging, moest de kerkeraad dit wel geven. Dan gingen zij naar een andere gemeente, waar de predikant en kerkeraad vrijzinnig waren, deden belijdenis, of zoals het dan heette, werden daar aangenomen, en keerden dan een dag of wat later in hun woonplaats terug met hun belijdenisattestatie. En dan moest de kerkeraad hen in het lidmatenboek inschrijven, want ze waren nu volwaardig lid van de Ned. Herv. Kerk.

(Wordt vervolgd)

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "em bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(49)

Daar moet de boer om lachen, en nu begrijpt Fransje dat die het maar als een grapje bedoeld heeft. Als bewijs van toenadering laat hij zijn vergeetmenietjes aan de boer zijn. Maar nu vat de baas hem verkeerd op en denkt dat Fransje ze hem aanbiedt. Hij zegt:

Ja, die wil ik wè aen, voe de vrouwe, want die ouwt zôvee van blommen. Mae weet je wat, doe mos jie zelf mae an der gaen geven, bedièmend. Mae ik mô ièst gaen kieken of atter gin pillik in de fuken zit. Messchien zou je me dae wè even mie kunnen elpen.

Fransje kijkt de man vragend aan. Hij begrijpt niet waar hij het over heeft, daar zowel het woord "pillik" als "fuken" hem geheel onbekend zijn. Eine helpt hem uit de droom en zegt dat de baas palingfuiken in het Hontegat uitgezet heeft. Die gaat hij zo nu en dan lichten in zijn platte schuit. En nu mag hij, Fransje, hem daar mee gaan helpen.

De boer heeft ondertussen enkele woorden met Vader gewisseld, en als Franse nog steeds vragend naar Vader kijkt, zegt deze:

Dat mag je wè. Mae zû-je ièl verzichtig wezen en stille zitten in de boat? En goed nae den baes luusteren? Dakent kommen oans verbie doeve om naer uus te gaen. Dan kû-je zoa mie oans mee.

Fransje weet niet goed hoe hij het heeft. Wat een onverwachte verrassingen vallen hem toch te beurt vanmorgen! Wat zal hij nu een hoop te vetellen hebben tegen de buurkinderen. Maar op het ogenblik weet hij nog niet wat hij vertellen moet, behalve over het paardrijden dan, want het is hem nog steeds niet helemaal duidelijk wat dat nieuwe avontuur inhoudt. Gelukkig hoeft hij niet lang te wachten, want de boer zegt: Kwà, Fransje, zumme dan dae es gaen kieken?

Fransje volgt hem als een hondje op de voet. De boer loopt eerst naar het einde van het bietenveld dat aan de weide grenst. Dan slaat hij linksaf en volgt de prikkeldraadomheining tot bij het Hontegat. De laatste paal staat helemaal in het water en daaraan is een platte schuit vastgelegd. Het is net een gote vierkante kist. Over de beide korte einden is een brede plank gespijkerd. Fransje begrijpt dat dit de zitplaatsen zijn. Op de bodem van de schuit ziet hij enige kisten, een emmer, en nog wat ander gerei staan. Verder is er nog een heel lange, dunne paal die een eind over de ene zitplaats uit de boot steekt. De boer buigt zich voorover en trekt de schuit naar zich toe. Er staat hier geen gras en riet. Alleen zijn er duizenden voetsporen van paardepoten in de zachte grijze klei. Sare en Prins hebben hier zeker staan drinken.

Kom mae es ier, hoort hi de boer zeggen. Hij grijpt Fransje beet en tilt hem in de schuit. Ouw jeneigen mae goed vast an de zitplanke. En stille bluven zitten, en voeraal nie gaen staen oor!

Fransje knikt maar, of schudt van nee. Het is jammer dat hij nog niet eigen aan de boer is en geen woorden of vrijmoedigheid weet te vinden om zijn gevoelens uit te drukken. Gelukkig zegt de man ook niet meer dan nodig is. Toch heeft hij geen onvriendelijk gezicht, en al spoedig voelt Fransje zich op zijn gemak. De bos vergeetmenietjes heeft hij zolang op de bodem van de schuit gelegd, onder zijn zitplaats.

De boer neemt nu de lange paal ter hand en begint de schuit langzaam en gelijkmatig van de kant te duwen. Weldra zijn ze midden op het Hontegat. En hoewel Fransje zich nog steeds zo stevig vasthoudt dat de boevenkanten van zijn handen er wit van zijn, toch gevoelt hij niet de minste vrees. Die krampachtige houding is veel meer een onbewuste poging om al de nieuwe gewaarwordingen die hij ondergaat in bedwang te houden, daar het hem ten enenmale aan woorden ontbreekt, zelfs in zijn gedachten, om die tot uitdrukking te brengen. Voor hem ligt de lange, gladde waterspiegel, die de hoge blauwe lucht en de sneeuwwitte wolken weerkaatst. Ver naar rechts en links huppelen de groene muren van riet naar de verre dijk met de drie rijen hoge olmen, en naar de andere kant naar de spoorbaan. En dan opeens herinnert Fransje zich het nare avontuur op de lange ijsbaan van verleden winter. Maar het maakt hem niet bang. Het bevreemdt hem alleen dat dit schone oord er toen zo onheilspellend uit kon zien. Alles ziet er nu zo vredig uit dat het hem onwillekeurig aan het Paradijs doet denken, al kan hij geen verklaring geven waarom, want ook nu is er toch wel gevaar rondom. Al ziet die gladde waterbaan er net uit alsof je daar zo maar over zou kunnen lopen, Fransje weet dat dit onmogelijk is. Alleen Jezus kon op het water lopen, en Petrus een keertje. . . .

De lucht is vol van het gejubel van leeuweriken. Ergens tussen het riet klinkt het doordringend geroep van waterhoentjes. En een eindje verder vaart een moedereend als een sleepboot met een hele rij kleine eendenkuikens achter zich aan. Fransje zucht. Als de Here Jezus nu ook hier was, zou hij Hem kunnen vragen of ze samen eens op het water konden lopen. . . .

De boer boomt de schuit rustig voort. Zijn lange paal kan hier nauwelijks de bodem halen. Telkens als hij de stok ophaalt, borrelt er een wolk van zwarte modder en zilveren bellen naar boven. Hij kijkt zo af en toe naar Fransje en stelt vast dat die hem geen last zal bezorgen. Die zit kennelijk te genieten, ook al zegt hij geen woord. Het valt hem echter op dat het kereltje een bijzonder ernstige uitdrukking op zijn gelaat heeft, die eigenlijk niet bij zijn leeftijd past. Hij vraagt zich af wat er op dat ogenblik in dat kleine hoofd omgaat. Maar hij valt hem niet lastig met onnodig gepraat. Dat ventje kan zich blijkbaar wel alleen vermaken.

De schuit nadert een inham in het riet aan de overkant. Daar staan enkele stokken in het water, waaraan in het water verdwijnende touwen bevestigd zijn. De boer schuift de schuit tegen het riet en steekt de lange paal achter Fransje's rug in de bodem. Stille bluven zitten, oor Fransje, zegt hij. Dan begint hij de touwen los te maken en trekt langaam en geleidelijk een bruin weefsel uit het water. Fransje's ogen staan wagenwijd open. Dat moet dan zo'n palingfuik zijn waar Eine het over had. Het bruine weefsel vernauwt zich tot een lange slurf waarin op geregelde afstanden ronde hoepels bevestigd zijn die geleidelijk kleiner worden.

Opeens geeft Fransje een luide schreeuw, en roept: Een slange! een slange!

De boer verschrikt eerst van die onverwachte uitroep na zo'n lange stilte, maar dan moet hij lachen. Hij zegt kalmerend: Niè, Fransje, dat is gin slange. Dat is een pillik. Dae zun der nog wè mièr in zitten, wach mae even.

Telkens ziet Fransje iets langwerpigs wild kronkelend door een vernauwing glippen om dan weer even onder water te verdwijnen als het in de volgende, smallere inkeling glijdt. De baas moet de schuit wat naderbij schuiven om het touw aan het eindstuk van de verste paal lost te maken. Dan hijst hij de hele fuik in de boot.

Nu kan Fransje de rusteloze massa van naderbij beschouwen. De palingen lijken nog meer op slangen dan hij eerst van een afstand vermoed had. Hij is bang van die beesten, en toch wordt hij er op een haast magische wijze door aangetrokken. Dat oude oerinstinkt wordt weer wakker in hem, zodat hij moeite heeft zich te bedwingen om niet van zijn zitplaats op te vliegen en zich van die wriemelende kluit meester te maken. Maar het zijn de boer zijn palingen, en bovendien, hoe zou hij dat moeten aanvangen? Het koude zweet van opgewondenheid en heimelijke angst breekt hem uit.

De boer opent het eindstuk en laat de hele massa in een kist ploffen. Maar daar zijn de palingen niet van gediend. Met slangachtige rukbewegingen kruipen ze tegen de wanden van hun droge gevangenis op. Fransje is bang dat ze ontsnappen zullen, en in gedachten ziet hij de grootste al naar hem toe komen. Maar de boer trekt er zich weinig van aan. Op zijn gemák zet hij de lange fuik weer uit. En daar eerst geen der palingen er werkelijk in slaagt uit de kist te geraken, vraagt Fransje of hij die beesten eens van nabij mag bekijken. De boer vindt het goed en leidt hem er bij de hand naar toe. Daar gaat Fransje op zijn knieën bij de kist zitten. Slangen, denkt hij — gevaarlijke kronkelende slangen, net als op dat ene plaatje in zijn bijbelse geschiedenisboek. Maar het zijn geen slangen. Het zijn palingen, en palingen zijn een soort vissen, die de mensen bakken en eten. Zouden die lekker smaken? De enigste vis die ze thuis wel eens eten is bokking, maar die zien er heel anders uit, en zijn zo stijf als een deur. En verder nog stokvis, die een hele nacht in het water moet staan, en nog veel stijver is.

Voor Fransje er erg in heeft, gelukt het een der grootste palingen inderdaad over de rand te glippen. Instinktief wil Fransje hem grijpen en terug in zijn gevangenis gooien. Even voelt hij iets kouds en vettigs in zijn hand. Dat was de paling, die nu reeds onder zijn zitplaats ligt te kronkelen.

De baas heeft hem stil gadegeslagen. Hij moet lachen om Fransje's beduusde gezicht. Dan legt hij uit dat je palingen niet met je naakte handen vast kunt houden. Daar zijn ze veel te glad en te vlug voor. Je moet eerst je handen nat maken en ze in zand of koolgruis wrijven. Dan kunnen die slijmerige beesten niet meer ontsnappen.

Na nog op enkele andere plekken de fuiken gelicht te hebben, legt de boer de schuit weer vast op zijn oude plaats. Hij heeft een goede vangst vandaag. Hij schat dat er wel tien kilo in zijn van visnet gemaakte draagzak zit.

Fransje heeft niet vergeten zijn bos vergeetmenietjes van onder zijn zitplaats te krijgen. Het spijt hem wel dat hij die niet voor Moeder mee kan nemen, maar die heerlijke boottocht was dat offer wel waard. De bloempjes hangen wel een beetje slap, maar als de vrouwe die in een vaas water zet, zullen ze wel opfleuren.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

The Christian Life

(20)

The Second Step: 'even so reckon'

What does reckoning mean? 'Reckoning' in Greek means doing accounts, bookkeeping. Accounting is the only thing in the world we human beings can do correctly. An artist paints a landscape. Can he do it with perfect accuracy? Can the historian vouch for the absolute accuracy of any record, or the map-maker for the perfect correctness of any map? They can make, at best, fair approximations. Even in everyday speech, when we try to tell some incident with the best intention to be honest and truthful, we cannot speak with complete accuracy. It is mostly a case of exaggeration or under-statement, of one word too much or too little. What then can a man do that is utterly reliable? Arithmetic! There is no scope for error there. One chair plus one chair equals two chairs. That is true in London and it is true in Cape Town. If you travel west to New York or east to Singapore it is still the same. All the world over and for all time, one plus one equals two. One plus one is two in heaven and earth and hell.

Why does God say we are to reckon ourselves dead? Because we are dead. Let us keep to the analogy of accounting. Suppose I have fifteen shillings in my pocket, what do I enter in my account book? Can I enter fourteen shillings and sixpence or fifteen shillings and sixpence? No, I must enter in my account book that which is in fact in my pocket. Accounting is the reckoning of facts, not fancies. Even so, it is because I am really dead that God tells me to account it so. God could not ask me to put down in my account book what was not true. He could not ask me to reckon that I am dead if I am still alive. For such mental gymnastics the word 'reckoning' would be inappropriate, we might rather speak of 'mis-reckoning'!

Reckoning is not a form of make-believe. It does not mean that, having found that I have only twelve shillings in my pocket, I hope that by entering fifteen shillings incorrectly in my account book such 'reckoning' will somehow remedy the deficiency. It won't. If I have only twelve shillings, yet try to reckon to myself: 'I have fifteen shillings, I have fifteen shillings, I have fifteen shillings,' do you think that the mental effort involved will in any way effect the sum that is in my pocket? Not a bit of it! Reckoning will not make twelve shillings into fifteen shillings, nor will it make what is untrue, true. But if, on the other hand, it is a fact that I have fifteen shillings in my pocket, then with great ease and assurance I can enter fifteen shillings in my account book. God tells us to reckon ourselves dead, not so that by the process of reckoning we may become dead, but because we are dead. He never told us to reckon what was not a fact.

Having said, then, that revelation leads spontaneously to reckoning, we must not lose sight of the fact that we are presented with a command: 'Reckon ye ...'. There is a a definite attitude to be taken. God asks us to do the account; to put down 'I have died,' and then to abide by it. Why? Because it is a fact. When the Lord Jesus was on the Cross, I was there in Him. Therefore I reckon it to be true. I reckon and declare that I have died in Him. Paul said, 'Reckon ye also yourselves to be dead unto sin, but alive unto God'. How is this possible? 'In Christ Jesus.' Never forget that it is always and only true in Christ. *If you look at yourself you will think death is not there, but it is a question of faith, not in yourself, but in Him. You look to the Lord, and know what He has done. 'Lord, I believe* in Thee. *I reckon upon the fact* in Thee.' *Stand there all the day.*

B. Boulogne

*From Watchman Nee:
'The Normal Christian Life'
Victory Press, London and Eastbourne
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Scriptures now Printed in 1,457 Languages

NEW YORK, N.Y. (EP) — Twenty-six more languages and dialects last year were added to the list having at least one book of the Bible, making a total of 1,457 since the invention of printing in the 15th century.

Receiving the Scriptures in their tongue in 1971 were such groups as Finnish gypsies who speak Romany, Bantu tribesmen in Namibia (Southwest Africa) who speak Dhimba, Eskimos in Alaska who speak a dialect bearing the name of their locale — the Kobuk River, and Montagnards in Vietnam who speak Chrau.

The 1971 report, issued by the United Bible Societies, said countries with first-time complete Bibles in previously listed languages include: Angola — Chokwe; Cameroun — Bassa and Beti; and India — the Angami dialect of Naga.

New Translation of the Bible may Appear in Bulgaria

(Grand Rapids) For the first time since 1948 the Bible Societies in Europe are able to help the church in Bulgaria to obtain Bibles. It appears that in the near future a new translation of the Bible will be completed.

Ten years ago Bulgaria's Orthodox theologians began a new Bible translation. Since 1948 no editions of the Bible have been printed and the translators began their work without any certainty that the finished product would ever reach the press. They simply began in faith.

A number of years after their work commenced, they discovered that Roman Catholic and Protestant Christians were also interested in their work. They thereupon presented the result of their works to these groups and thus there arose a joint effort to translate the New Testament and the Psalms in a version that would be acceptable to all churches in the nation. The new translation is expected to appear later this year. (RES)

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"I am the resurrection and the life. He who believes in me, though he die, yet shall he live." (John 11:25)

The Lord took unto Himself, His child, our dear brother and uncle

DOUWE A. ELGERSMA,

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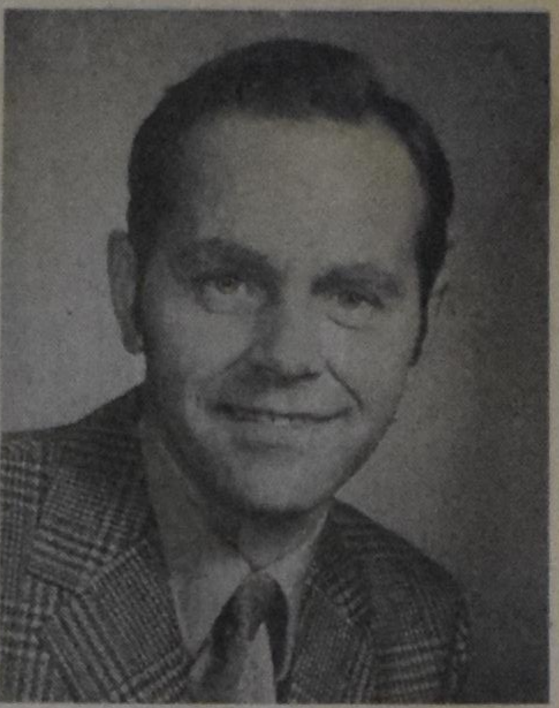
INTRODUCING



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362-2351

In het overlijdensbericht van

Mr. JOHANNES DEN HOEDT

in ons vorig nummer was een verkeerde datum van overlijden vermeld.

De heer Den Hoedt is niet overleden op 18 juni 1972, maar op 25 juni 1972.

The Consistory of the Bethany Christian Reformed Church of Bloomfield expresses their sincere sympathy to Mrs. Huizenga and her family in the passing away of her husband and father

Mr. CHARLES HUIZENGA

May God comfort the bereaved family.

We thank the Lord for what He gave in Mr. Huizenga as an elder in the church, as a fieldman for the immigrants and as a trusted friend.

"Blessed are the dead who die in the Lord henceforth. Blessed indeed, says the Spirit, that they may rest from their labours for their deeds follow them."
Revelations 14:13

The God of all blessings has called Home His child, and our father, grandfather, and great-grandfather:

JAN SYBESMA,

at the full age of 91 years.

Throughout his life he was able to testify with the Psalmist:

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Ps. 103:17, 18

His children:
Canada:
T. Postuma-Sybesma
B. Postuma
Thunder Bay, Ont.
The Netherlands:
S. Sybesma
S. Sybesma-De Groot
Tzummarum, Fr.
A. Kloosterman-Sybesma
G. Kloosterman
Achlum, Fr.
E. Roorda-Sybesma
D. Roorda
Harlingen, Fr.
D. Sybesma
S. Sybesma-Veenstra
Scharnegoutum, Fr.
Canada:
G. Stelpstra-Sybesma
A. Stelpstra
London, Ont.
Grandchildren,
Great-grandchildren.

"Groot-Sjaerdema",
Franker, Fr.,
The Netherlands.

July 17, 1972.

On Monday morning, June 10, 1972 the Lord took unto himself, after a lengthy illness our beloved husband, father and grandfather,

CHARLES (TJALLING) HUIZENGA,

at the age of 64.

Beloved husband of
Patricia (Pietje) Rekker,
R.R. #1, Bloomfield, Ont.

And father of
John & Georgina Huizenga.
Sylvia & Paul Hordyk.
Sydney & Sharon Huizenga.
Fred & Mary Huizenga.
Lynne & Dirk Kamink.
and 7 grandchildren.

Rev. 21:4. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The Consistory of the First Chr. Ref. Church of Hamilton, Ont., wishes to express its sincere Christian sympathy to elder Anton Lammers and family in the passing of wife and mother

Mrs. GRACE LAMMERS

May the heavenly Father comfort them by His Word and Spirit in the hours of sorrow.

J. G. Klomps, President.
J. VanderVelde, Clerk.

We express our sincere sympathy to Mrs. H. Koffeman and her family with the sudden loss of their son and brother,

ROLAND

May he Lord grant them His comfort.

"My grace is all you need." (II Corinthians 12:9)

Ladies Society Ruth,
Immanuel C.R.C.,
Hamilton, Ont.

The Lord in His wisdom took unto Himself on July 7, 1972, as the result of an accident, our beloved son and brother

ROLAND KOFFEMAN,

at the age of 18.

"The Lord giveth and taketh away, blessed be the name of the Lord."

Mr. & Mrs. Harmen Koffeman
Yvonne (Mrs. L. D. Jeabins)
Evelyn
Eddy

Ps. 46.

Hamilton, Ont.

July 1972.

Vanuit Holland ontvingen we bericht dat de Here op 26 juni tot Zich heeft genomen onze geliefde vader en grootvader:

PIETER v. d. VEEN,

in de ouderdom van 83 jaar,

sinds 31 juli 1965 weduwnaar van Anna v. d. Veen-Rekker.

Joh. 14:1-3.

Bedroefd over het grote gemis voor ons allen zijn we ook de Here dankbaar voor de rijkdom die we in hem hebben gehad.

Brampton:
Mrs. A. Nienhuis-v. d. Veen.
Orillia:
Mr. & Mrs. K. v. d. Veen.
Brampton:
Mrs. S. Grasman-v. d. Veen.
Leeuwarden:
Miss A. v. d. Veen.
San Jose, Calif.:
Mr. & Mrs. S. v. d. Veen.
Leeuwarden:
Mr. & Mrs. J. v. d. Veen.
Gisborne, N. Zeeland:
Mr. H. v. d. Veen.
Brampton:
Mr. A. v. d. Veen.
Brantford:
Mr. & Mrs. J. v. d. Veen.

The Lord in his infinite wisdom took unto himself

JUDITH TERESA VANDONKERSGOED,

at the tender age of 6 weeks. Infant daughter of Mr. & Mrs. W. W. Vandonkersgoed, 2871 Heath Dr., Victoria, B.C.

"Safe in the arms of Jesus,
Safe on His gentle breast.
There by His love
o'er-shaded
Sweetly her soul shall rest."

Their friends,
Sam & Grace Post,
Agassiz, B.C.

Maar — bij vooruitzicht dat
mij streelt —
Ik zal, ontwaakt, Uw lof
ontvouwen,
U in gerechtigheid aanschouwen,
Verzadigd met Uw Godd'lijk
beeld.
Ps. 17:8 (berijmd).

Na een kortstondige ziekte heeft de Here tot Zich genomen, in de volle verzekerdheid des geloofs en in een gezegende ouderdom van bijna 74 jaar, onze geliefde, zorgzame man, vader, grootvader en overgrootvader

GIJSBERTUS VAN LEEUWEN,

echtgenoot van Antje Alblas.

Winnipeg, Man.:
Gerrit en Willie De Rooy.
Winnipeg, Man.:
Teus en Dirske Van Leeuwen.
Wilnis, Holland:
Kees en Annie Van Leeuwen.
Rainy River, Ont.:
Bert en Ann Van Leeuwen.
Winnipeg, Man.:
Willemijntje De Lege.
Winnipeg, Man.:
Karel en Jo Van Heyst.
Transcona, Man.:
Henk en Diane Van Leeuwen.
Winnipeg, Man.:
Jan en Nellie Van Leeuwen.
Brampton, Ont.:
Roel en Jane Van Leeuwen.
51 kleinkinderen en
1 achterkleinkind.

10 Juli 1972.

Winnipeg, Man.,
800 Prince Rupert Ave.

De begrafenisdienst heeft plaats gevonden op donderdag 13 juli 1972, des namiddags om 2 uur in de Winnipeg Chr. Ref. Church.

Begraafplaats Green Acres Gardens, Transcona, Man.

De Bijbelstudieclub van de Chr. Ref. Church te Winnipeg betuigt haar diep medeleven met de familie Van Leeuwen nu hun man en vader en ons geacht medelid

GIJSBERTUS VAN LEEUWEN

werd opgenomen van de strijdende naar de triomferende Kerk. Het was hem een vreugde om God te dienen in zijn leven.

Onze bede zij, dat onze Hemelse Vader Mevrouw Van Leeuwen en haar kinderen mag sterken en steunen in deze dagen van rouw.

Het bestuur.

The Consistory of the College Ave. C.R.C. of Winnipeg, Man. wishes to express its sincere sympathy to Mrs. G. Van Leeuwen and family in the passing away of their husband and father, grandfather and great-grandfather

G. VAN LEEUWEN

With thankfulness to the Lord we remember his years of service as an elder in our midst.

"Precious in the sight of the Lord is the death of his saints." Ps. 116:15.

We commend the bereaved to the tender mercies of our Father in Heaven.

For the Consistory:
Pres. Rev. C. W. Tuininga.
Clerk H. Minderhoud.

After many years of suffering, on Sunday, July 16, 1972, the Lord has taken into His eternal glory, our dearly beloved wife, mother and grandmother

GRACE (GEESJE) LAMMERS-DE WEERD

at the age of 60.

Hebrews 12:11.

Ancaster, Ont.	Anton Lammers
Burlington, Ont.	Hank Lammers Riek Lammers-Kelder
St. Catharines, Ont.	Wilma Stronks-Lammers John Stronks
Calgary, Alta.	Trudy Valk-Lammers Keith Valk
Hamilton, Ont.	George Lammers Gertie Lammers-Woudstra
Hamilton, Ont.	Coby Algera-Lammers John Algera
Hamilton, Ont.	Diane Eggink-Lammers Harry Eggink
Ancaster, Ont.	Irene Lammers (at home) and 13 grandchildren

Ancaster, Ont., 173 Lloyminn Avenue.

From the Mailbox

THE NEW PEACE AND FREEDOM SIGN

All over the North American continent a new symbol is shown, on houses, on cards (also on Christmas cards), on notices of meetings, on brooches, on rings and pins, tattooed on arms, everywhere. It is a circle with a broken V cross in the middle (the V upside down).

It is used as a modern freedom sign and is popular among all kinds of people, even among Christians. If you ask someone what it means, you will get the answer: It means peace and freedom. In itself there is nothing against it. Who does not want peace and freedom?

The sign became popular when Bertrand Russell died, the man who was once a Christian but became a communist. Russell believed that when you start children at the age of 6 to learn the essentials of life and the meaning of the future, they don't know any better when they reach their teenage. The instructions of Peace and Freedom is an easily acceptable way with love and kindness for others, no more war, no more killing, is the doctrine of the magic symbol.

According to the book of symbols by Dr. Rudolf Koch, the upside-down-V cross was used as a sign of Satan in the 17th century. In a witch museum the devil was portrayed as a bat, and the eyes of the bat had the sign of peace. The artist who carved the wooden bat had this sign also in the bat's wings. It meant to be the sign of the beast (Rev. 13:17) "So that no one can buy or sell unless he has the mark of the beast, that is the name of the beast or the number of the name."

An Italian writer by the name of Guazzo wrote of this symbol in 1602 as "Whitch Claw and Nero Cross", and when in 1866 the ruins of a building were cleared, a terrazzo floor was found with the sketch of this cross in a circle.

The now so popular Peace Sign is originally a symbol of hate for Christ and for the Jews. Many Jews and Gypsies were branded with a hot iron with this cross. When in Russia, churches were closed, the Peace and Freedom was put on the doors.

You may have heard about Anton Szandoe LaVey, who is the leader of the Satan's Church in California, the first such church in America. People of this church use the symbol as the sign of their future.

This innocent sign is a sign of the power of Satan. It is meant to pull Christians away from their belief. No Christian should use this sign. Tell others about it, especially your children. It is not the sign of Christian freedom, it is the sign of the devil.

C. J. Miedema,
R.R. 3, St. Thomas, Ont.

★

GAPS FROM THE GOLDEN AGE

Dear Editor:

Claude Monet, if he were alive, could have received a letter from someone who looks at an impressionistic painting. The viewer's letter might have run like this:

Dear Mr. Monet: I have looked at a postcard portraying your painting, "The Beach of Sainte-Adresse." I am sorry that, though I like what I see, I don't see enough. A part of the boats on the left side of your canvas fall beyond the frame. On your painting are three men, standing at the sea-side of the boat. But did you know that there were also other men standing at the shore-side of the boat? Your painting only shows the three men at the seaside. The other men, who pushed the boat out to its present position, are invisible. I believe your painting is incomplete and may tend to lead to the wrong conclusions. — Signed, Mr. X.

Monet's reply, if there ever would have been one, would include a statement to the effect that he chose to include only the three men visible, because he wanted to feature a seascape with a beach, and that even the three men included merely are a part of the periphery.

In the case of the feature story on "Landscapes from the Golden Age", the writer purposefully left out the aspect of the organizers of the exhibitions. This aspect fell beyond the frame of the feature story. The Dutch Immigrant Society itself had written that story and disseminated it through the newsmedia, so that there was no need for repetition.

The "unfortunate gap" to which Mr. Overvoorde refers in his letter (C.C., July 3), was the result of a failure of the Dutch Immigrant Society to include **Calvinist-Contact** in its mailing of a news release on that subject. While local, secular newsmedia were sent a copy of the newsrelease, **Calvinist-Contact**, in which one would expect first coverage of news from such a Christian organization as the Dutch Immigrant Society, did not receive such a news release, though one had been promised.

It is, indeed, rather unfortunate, that such failure easily resulted in leaving a wrong impression.

With writer's greetings,

Cordially yours,
Cor W. Barendrecht.

AMAZING GRACE

From a distance, full sail in Mid-Atlantic, the ship provided a pleasant view. The sea was gentle, the sky cloudless and the winds were steady.

Close up, a picture of filth and decay would greet the eye. For this decrepit old windjammer was a slaveship and contained a closely packed cargo of African men, women and children. The conditions were such that even Dante's pen would fail to record the depth of human suffering and degradation within its hold. Slaveships from West Africa's Gold Coast were common two centuries ago. The death rate amongst the captives was appalling, running as high as fifty percent.

Captain John Newton, scarcely twenty-four years of age, clever, intelligent and as cruel as the times he lived in, had early learned to steel himself and to remain unmoved in the face of human misery and anguish. Even now, the cries of the human cargo below bothered him little, as he was sitting in the shabby little cabin. But for two days now, almost without ceasing, the ear-piercing wail of a black mother — who had held the dead body of her small son in her arms all this time — took revenge on the Captain's nerves. A loud primitive cry of anguish, from the primeval forest of dark Africa. Beginning with a soft whimper it would work itself into a crescendo of grief and affliction, rending the heart.

John Newton, enraged and with awakening conscience, pounded the table and called for his first mate.

"Silence her!" he shouted, "I don't care how, but make her quiet."

As he was waiting, he heard the sound of a pistol, a sharp bang and then silence. He was visibly shaken and gave way to a spasm of demonic laughter. Recovering from this fit of madness he reached for the filthy bottle of rum, to steady his frayed nerves. In a state of semi drunkenness, he began to feel sorry for himself. There had been so much trouble gathering the slaves from the African slavers, some three hundred, all told. Even before they were packed away in the rat infested hold of the ship, one out of twelve had perished and still the number was getting smaller and smaller. He feared that there would not be much to show on the slave market, when he reached Jamestown in West Virginia. As his condition deteriorated into a drunken stupor, he again heard the wailing of the black creature crying for her child. He would be tormented by this memory for a long time to come.

After the pitiful remnant of the slaves had been sold, he put out to sea once more. Scarcely out of sight of the Virginia coast line he called for his first mate and grufiy ordered him to set sail for England.

"But captain, Sir. . . ."

"Set sail for England," he interrupted and so it was done.

Captain Newton did not appear on deck again till the windjammer lay at anchor in Southampton harbour. He staggered on shore rather than walked, not because of bodily weakness, he had become a derilict, not drunk, but sick of himself.

Standing on the dock he took one more quick look at the black hulk, then disappeared among the flotsam and jetsam of the teeming harbor.

He went straight to a former rooming house, where the woman, who knew him well, received him with kindness. For many days he lay despondently upon his cot, reviewing his life, hearing the cries of a thousand slaves. He tried to shut out the doleful sound but he could not. Rummaging one afternoon through his belongings, he found a little book, written by one, Thomas van Kampen, now known to the world as 'Thomas à Kempis, of the Brethren of the Common Life'. It bore the title 'The imitation of Christ'. Once, a long time ago, he had read this book, after they had come through a hurricane off the Bermuda coast, when every crew member feared they would never see land again.

Strange indeed that the first slaver should be a Dutch ship and Captain and that now, a Dutch monk should aid in the conversion of a great sinner, for years engaged in that same cruel trade in human bodies.

Time passed, John Newton became a renowned preacher in the Anglican Church. A Spirit guided man and writer of a considerable number of Hymns among whom, also this came from his gifted pen:

Amazing Grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found.
Was blind, but now I see.

The last verse of this Hymn — which is number 380 in the Chr. Ref. Psalter Hymnal — John Newton wrote as follows:

When we've been there ten thousand years
Bright shining as the sun,
We've no less days, to sing His praise
Than when we first begun.

Perhaps John Newton's voice will ring out, above all the rest of the Redeemed.

Then arises the question of the black woman, who was made a slave by one of the tribal chiefs and sold into slavery for service to the white man. As her cry of sorrow pierced the conscience of Newton the slaver, to re-awakening, could she at that moment not have been the "handmaiden of the Lord"? And if her life had not been snuffed out by a brutal sailor, something which John Newton would not have permitted, had he known, and if she had lived, would this African slave woman have been found, by the seeking Lord? Or, shall we say with C. S. Lewis, "Such we do not judge, but leave to the tender mercies of our God".

For the love of God is greater
Than the measure of man's mind.
And the face of the Eternal,
Is most exceeding kind.

Ray Koning.

AROUND THE HOUSE

FOOD SAFETY TIPS FOR SUMMER PICNICS

For food spoilage bacteria, life begins at 40° (above refrigerator temperature). At room temperature, bacteria grow and reproduce best. Unless food is heated past 140°, they will continue to grow. Food may look, taste, and smell safe, but still offer a possible hazard. Eggs, poultry, processed meats, ham, salads, custards, cream desserts, and milk products are easily contaminated. Without proper care of these foods, food spoilage bacteria can thrive.

Some types of food spoilage bacteria are present everywhere. Food can be contaminated by the person preparing it, by the air, or by utensils. Keep foods either well chilled or hot (above 140°) to prevent growth of bacteria and the hazard that results.

At picnics, take special care with sandwich fillings of meat, fish, poultry. Potato salads and chicken salads deserve similar attention. Keep foods cold, using a cooler or a well-insulated basket. Frozen bread or frozen sandwiches and frozen tins of fruit juice help keep temperatures low if food must be kept a few hours before eating. Juice will thaw in 3 to 4 hours and be chilled and fresh when the picnic is ready. For hot foods, use a good thermos jar to prevent cooling to lukewarm temperatures.

FERTILIZING LAWNS

A vigorous, lush green lawn requires a regular fertilizer in the spring and early summer.

Use a complete fertilizer such as 14-7-7, 10-6-4 or 7-7-7. Application should preferably be with a spreader. It can be put on by hand, but this can result in a very uneven application.

Always apply fertilizer when the grass is dry to avoid burning. Water the lawn immediately. If water is in short supply, the fertilizer can be spread just before a rain with excellent results.

Most lawn fertilizers are the slow release type which reduces the chance of burning where applied. However, if a commercial or farm fertilizer is used, caution must be observed. They will burn the grass very quickly if spread unevenly and not watered in.

PRUNING EVERGREENS PRODUCES BETTER GROWTH

To get the most from your evergreens prune them when they need it.

Evergreens sometimes require pruning to restrict the height and width of the plants, producing dense growth and a more attractive appearance.

Most evergreens should be pruned in June and July while they are making their main surge of growth. By trimming now, pruning cuts are covered rapidly by new growth. Evergreens such as Scotch pine can be encouraged to thicken by pinching out the terminal buds of each branch. This should also be done as new growth is starting. Spruce are often pruned later in the season after the yearly growth is completed.

The spreading junipers frequently need light pruning to keep them within bounds. Early pruning of the branches will usually encourage sufficient growth to cover the cuts.

Once evergreens have matured, it is difficult to produce new growth on old wood. Therefore, frequent light prunings are better.

CARE FOR YOUR ROSES — SOME SUGGESTIONS

Late June is the time for the first roses to bloom. To ensure that the early bloom is as near-perfect as possible, the plants must be vigorous as well as disease — and insect-free.

Regular applications of a good rose spray will help protect the blooms. Choose a spray that is a good fungicide such as Captan, Feltan or Ferbam for black spot control and a good insecticide such as malathion or Sevin for insect and aphid control. Regular spraying is essential, at least once every two weeks and particularly after rain when conditions are ideal for the spread of black spot disease.

After the first flush of bloom in late June and July, a light top dressing with a high phosphate and potassium fertilizer will strengthen the plant for further flowering. It also helps to strengthen the plant for overwinter survival.

Let's Play Chess

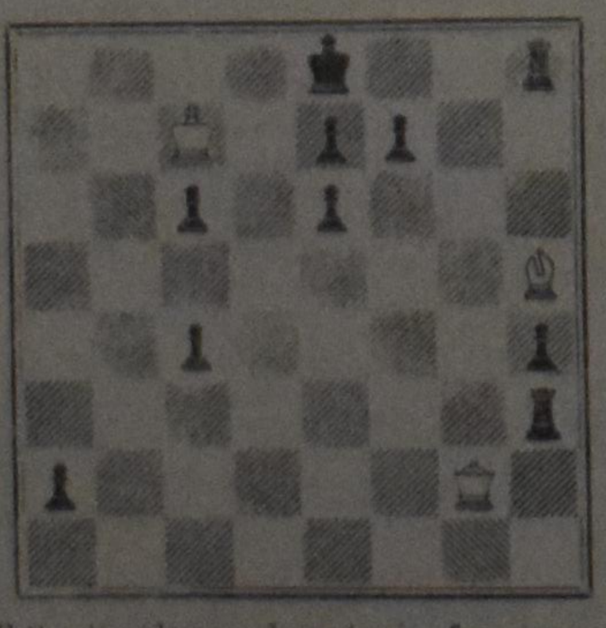
Editor: Charlie Hess

AGAIN: ENTERTAINMENT WITH A REWARD

This time, as promised, I present a special ending called #II. It is a 4-mover, which does not necessarily mean that II is easier that I. Maybe it has more and deeper tricks than #I, but it will produce less points, namely five. Here it is:

Anonymous.

To check the position:
White: (3) K-QB7 (Kc7), Q-KN2 (Dg2), B-KR5 (Lh5).
Black: (10) K-K1 (Ke8), R-KR1 (Th8), R-KR6 (Th3) and P's: QR2 (a2), QB5 (c4), QB3 (c6), K2 (e7), K3 (e6), KB2 (f7) and KR5 (h4).



White to play and mate in four moves.

The most obvious move 1. Q-QN2 (Db2) seems decisive because of the double threat 2. QxR mate (Dh8:) and 2. Q-N8 (Db8) mate. But Black's answer 1. —, 0-0!! frustrates all this kind of thinking. So, what? The solution is very attractive and surprising; of course, I don't give away 5 points just like that. Have a pleasant time with both endings. The solutions should be in my hands before or on Aug. 20; if sent by non-Ontarians the deadline will be Aug. 25.

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Edson—CJYR	10:00 a.m.	970
Lethbridge—CHEC	8:30 p.m.	1090
Peace River—CKYL	7:00 p.m.	610

BRITISH COLUMBIA

Abbotsford—CFVR	11:30 a.m.	1240
Burns Lake—CFLD	1:00 p.m.	1400
Duncan—CKAY	7:30 p.m.	1500
Gr. Forks—CKGF	9:30 p.m.	1340
Langley—CJJC	10:05 a.m.	850
Osoyoos—CKOO	9.30 p.m.	1240
Penticton—CKOK	9:30 p.m.	800
Smithers—CFBV	1:00 p.m.	1230
Terrace—CFTK (Wed.)	9:00 p.m.	590
Vancouver—CJUB	9:00 a.m.	1470
Vancouver—CKVN	9:30 a.m.	1410
Vernon—CJIB	10.00 a.m.	940

MANITOBA

Alton—CFAM	9:30 a.m.	950
Steinbach—CHSM	9:30 a.m.	1250

SASKATCHEWAN

Prince Albert CKBI	3:00 p.m.	900
Regina—CJME	9:00 a.m.	1300

NEW BRUNSWICK

Fred'ton—CFNB	10:30 a.m.	550

ONTARIO

Brampton—CHIC	7:30 a.m.	790
Brantford—CKPC	10:15 p.m.	1380
Cornwall—CJSS	9:00 a.m.	1220
Ft. Frances—CFOB	10:30 a.m.	800
Hamilton—CKOC	7:00 a.m.	1150
Kingston—CKLC	10:05 a.m.	1380
Ottawa—CKPM	8:00 a.m.	1440
Owen Snd.—CFOS	1:30 p.m.	560
Pembroke—CHOV (Wed.)	10:30 p.m.	1350
Peterbor.—CKPT	8:30 a.m.	1420
Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
St. Thomas—CHLO	4:30 p.m.	1570
Stratford—CJCS	1:00 p.m.	1240
Thunder Bay—CJLX	9:30 a.m.	800
Toronto—CHIN-FM	8:00 a.m.	101 MHZ

PRINCE EDWARD ISLAND

Charlottetown—CFCY	9:30 p.m.	630

QUEBEC

Montreal (Verdun)—CKVL	8:30 a.m.	850

NOVA SCOTIA

Halifax—CJCH	9:00 a.m.	920
Kentville—CKEN	7:05 p.m.	1350
Middleton—CKAD	7:05 p.m.	1490
Sydney—CJCB	10.15 a.m.	1270
Windsor—CFAB	7:05 p.m.	1450

PASTORAL PONDERINGS

In "The Bridge", periodical of the Chr. Ref. Church of Edmonton, the following editorial appeared recently, which deserves wider distribution:

Freeloading in God's Church

In my function as treasurer of Classis Alberta North for the past ten years I had the opportunity to watch the church at work. Because of the nature of this function I have particularly watched the church exercise Christian stewardship. It is precisely this area of church activity which has caused me grave concern. As long as I served Classis as treasurer I always considered myself in a subordinate position and consequently never felt free to voice my criticism of prevailing practices in the churches of Classis.

Since I am no longer in this position I now welcome the opportunity to voice my concern. I wish to stress that I have no reason whatsoever to do this out of spite or animosity. On the contrary, I have enjoyed the work and very much cherished the fellowship with you all. I welcome this opportunity only "out of concern for the Church".

In my humble opinion church members individually and congregations corporately have been guilty of irresponsibilty in regards to Christian stewardship. First, let's look briefly at our present system of financing the work of the church on the local as well as on the denominational level. I trust I can be very brief concerning the local level and will elaborate a bit more concerning the denominational scope. Locally, the church adopts a budget, divides the total amount by the number of families and so arrives at the AVERAGE per family budget. The Synod of the Christian Reformed Church meets annually and is made up of four delegates from each Classis. This body of delegates, having authority delegated to it by the churches, decides among many other things the scope of denominational activities, e.g. Missions, Back to God Hour, Calvin College & Seminary, Ministers' Pension Fund, etc., and approves a budget for each one of these activities. In order to assess these adopted budget figures over the whole denomination, the figures are divided by the number of families in the denomination and so our Synods arrive at the list of quotas per family.

In spite of the fact that this system has received much criticsim over the years, the churches so far have been unable to come up with a better one. Simple arithmetic should make it clear to everyone that in the event a quota would need $10.00 per family to fully finance its program and then receives only an average of $6.00 per family, this consequently must result in a serious deficit. Either the program has to be curtailed immediately or money has to be borrowed and this amount again must then be added to next year's quota figure per family. Evidently the latter course is either followed, or prevented by creating a cushion for delinquency. This, however, has a dangerous snowball effect. Each successive year the faithful families and churches have to pay more because others were delinquent. At this point I wish to insert that Synods of the past, when studying the present system, have always been aware of the fact that there are families and churches unable to meet these obligations. It has always been contended though that there is no need for trying to find an alternative to the Biblical maxim "Carry ye one another's burden . . ." If a few families in the church cannot meet certain obligations, the very nature of the Church demands corporate responsibility.

So much for our "system". I agree that it is not perfect. The church ought to be open for revision and improvements. However, as long as it has not been replaced by a better one, it is here to be adhered to. I cannot help but call sheer hypocrisy our practice of approving, through our delegates, denominational programs and budgets and then locally budgeting for only a percentage of these denominational quotas. Can you for a moment imagine a secular club or society maintaining your membership in good standing if you fail to pay dues as approved at the annual membership meeting? I cannot, and shame on the church, for what is unheard of in secular circles has become custom in the Church of Jesus Christ.

I have sympathy for any individual and church agonizing over the fact that local budget commitments and denominational obligations cannot be met due to circumstances beyond human control. **What concerns me is not the inability of some to pay and to meet local and denominational obligations, but the apparent fact that a large number do not consider them to be obligations at all.**

I have heard office-bearers in the church express their view that denominational quotas are no obligation to us, in Canada, for "they" have plenty of money. With "they" are meant our Christian Reformed brothers and sisters South of the border. These men divide our denomination as by a Berlin Wall at the border, with the rich to the South and poor immigrants to the North. Others think they have the right to punish certain denominational causes for actions they did not agree with. The punishment consists of withholding quota money. Whether or not this is proper ecclesiastical procedure does not seem to weigh too heavily.

Some churches feel that money for denominational quotas ought to be withheld and given to special "Canadian" causes, while members of these same churches refuse to pay their share of the local budget just because the council wishes to support one or more of these causes. I could go on for some time but space does not permit.

Let us all be honest to God! We all know that the time when immigrants were poor is long past. The truth is there are well-to-do and less well-to-do Christian Reformed families on both sides of the border.

An attitude of "Am I my brother's keeper?" or "let another pay my share" cannot be tolerated in the church. **Secular organizations do not tolerate freeloaders and parasites. The latter often grow obese but always at the cost of the body from which they suck their nourishment. Does any one believe that God will tolerate this in His Church?** We know that the Lord does not tolerate doctrinal liberalism in the church. It destroys the very character of the church and so, if admonition fails, we take further disciplinary action against it. We know that the Lord does not tolerate continued moral scandal in the church. It eats like a cancer in the fellowship (I Corinthians 5). Again, on the whole, when admonition fails, we take further steps against it. We know that the Lord rages against robbery in the church (Malachi 3:8-10). It threatens the very existence of the church for which Christ died. Yet, when there are those who do not recognize their financial obligations to the Lord — and they are the robbers — and admonition fails, we shake our heads helplessly and tend to give up. Why the inconsistency? The Lord expects us to be a covenanted body of believers, knit together also by denominational ties, the members of which ought to be constantly aware of the fact that all they have, they owe to Him. Members are part of a body only when they function as part of that body. To refuse to function is to reduce yourself to the status of adherent.

If each member of Christ's body will be ever grateful for that all embracing marvelous love of our Saviour, and for His Church through which we receive all spiritual blessings and of which we may be living members by GRACE alone, paying church budgets and denominational quotas will be no burden but an expression of real joy and gratitude.

May God forgive our individual and corporate sins of the past and grant us His Spirit by which alone we are strengthened to do His will as stewards.

Wm. De Boer.

PULPIT & PEW

A PAGE ON CHURCH LIFE

REV. F. GUILLAUME
101 FAIRVIEW DRIVE
BRANTFORD, ONTARIO

PRESS PARADE

This is a section from a report on "Christian Reformed Korean Mission" written by the missionaries Sid and Jennie Byma because of the contrast between this piece and letter sent to the government by the Ladies' Societies. All this adds to the subjects we have to pray for.

In the last few weeks and months our work with unmarried mothers has received a lot of publicity, some good, some bad, and we hold our breath because it isn't a service the government wants to publicize. It's very discouraging to move ahead so nicely with our counselling program, and then find that the powers in control look at you with suspicion and question the moral contribution of the work. We are often accused of encouraging free sex, and the moral judgements made against unmarried mothers is very wide spread.

You know, abortion is a problem back home these days, but you should see our situation. I heard last week of a doctor who will give "early deliveries" at 7, 8, even 8½ months. Sometimes the delivery is "Unsuccessful", and the child lives and we get a call to receive a baby. According to a doctor we spoke to, it is common medical practice to give abortions (if you call it that) up to 7 months pregnant. And that, when abortion is illegal in Korea, our workers get as upset about it as I do, yet there is so little that is being done about it. The church is silent about the issue, many Christian doctors are involved in this form of murder, and according to a study among Korean church members, abortion is used as a birth control method among a third of the married women.

This month we received the referral of a pregnant girl who was in the custody of the Juvenile Court, and with our help she was allowed to return to her parents. We encouraged her to plan for her future and her expected child, and agreed to arrange for the child's admission to CAPOK.

Unfortunately, though she was almost 8 months pregnant, she never contacted us again, but her brother called to say she had obtained an abortion. In this case we are required to report to the Juvenile Court, and we will encourage the enforcement of legal penalties to those responsible if they can be found.

But it is not all as unhappy as this. We have been able to place a lot of children, and some of the unwed mothers have been able to use the experience to mature and a few have found an answer in Christ. I've always tried to stress that our goal is not just to receive a child, but to help a mother and her child, and we are really coming to understand that. Now we have to convince the Korean people in general that even a so-called "soft" service of counselling is worth supporting. It is much easier to get support for "hard" services like relief work, medical aid, or vocational training.

The following letter was sent to Mr. Munro by the Canadian Federation of CRC Ladies' Societies. Please read it carefully.

Dear Mr. Munro:

This brief is presented by the Canadian Federation of Christian Reformed Ladies' Societies on behalf of the women of the Christian Reformed Church. Out of concern for our society and the quality of life in it, we make the following comments and recommendations.

We believe that life ultimately belongs to God and is not ours to dispose of as we please. By the grace of God there has been instilled in us a natural desire to preserve human life. This results from a basic rule which God has laid down with respect to our society to "love your neighbour as yourself," and this, of course, includes a respect for human life. It follows that as we value human life, we also value the life of the foetus. Although certainly the mother has "a right over her own body," the foetus has a right to our protection and concern. The right of a woman to be the "master of her own womb" does not start after conception but should be exercised also beforehand.

We realize that a government cannot impose Christian laws on the people it represents, but it does have to serve the well-being of the nation. If more relaxed laws with respect to abortion were adopted, a reduction would follow in our personal responsibility in the sense that the requirement for selfdiscipline would be lessened. It is the exercise of this personal responsibility that makes us useful members of society. Another factor in this argument is the fact that doctors and nurses have chosen their profession out of the conviction that human life is worth preserving. It becomes more and more apparent that participation in abortion causes moral conflicts to those who are dedicated to preserve human life.

1. That laws concerning abortion remain under the Criminal Code since they deal with the protection of human life.
2. That existing legislation (1969) which allows abortion when the mother's health of life is at stake, in which case a therapeutic abortion committee determine the need, be left unchanged.
3. That information regarding family life education be included with the family allowances, the information to be based on results obtained from questionnaires which could be used to determine what people most want to know.
4. That in cases where the purchase of birth control medicine is occasionally a financial burden, availability of the medicine through welfare agencies be more emphasized.
5. That wherever family life and health education takes place, especially in the high schools, moral concern for the other human being be taught and positive alternatives to abortion, such as adoption and financial aid, be presented. Pregnancy in the early stages often induces negative emotions partially caused by natural resistance to change. The initially unwanted fetus could well become a wanted child.
6. That the personal responsibility of doctors and nurses in this matter (abortion) be acknowledged in permitting them to participate in abortion or to refuse to do so without any repercussions.

Respectfully Submitted by the CR Ladies' Societies, Committee on Current Affairs.

POINTED PRINT

The first Chr. R.C. of Langley, B.C. has regularly a "quote of the week" in its bulletin. I made this choice:

QUOTE OF THE WEEK
(by J. Edgar Hoover, director of FBI in Christianity Today.)

Let's never stop having faith in our young people. We can be proud of the vast majority of them. We must invest time, resources, and above all personal attention in them. They are our most precious asset.

Most important, we must appreciate what Christ can do to change lives — what He has already done in changing the lives of some SDSers, Black Panthers, Weathermen, anarchists, and other extremists. Both clergymen and lay people have been doing tremendous work in bringing the Word of God to these misguided and spiritually hungry young men and women. I have read the testimonies of some whose lives have been turned completely around, who have put aside bombs and taken up Bibles.

★

The Stony Plain, Alta. church-bulletin wrote this on what was discussed in the Second Church of Edmonton, Alta. congregational meeting.

At a recent congregational meeting in the IInd Christian Reformed Church the congregation estimated that the members earned a total of $1,000,000 per year. If each of the members with income would tithe (give 10%), the church would have an income of $100,000. They also noted that they have a church budget of $40,000 per year. However they are never able to raise this amount per year. Is it not possible that the Bible talks about tithing because if people tithe, the needs of their churches will be met?

★

Rather little was said about Morther's Day in the bulletin of May 14. But this note with thoughts on it is worth to be read by more people than those belonging to the C.R.C. of Saskatoon (Sask.):

THOUGHTS ON MOTHER'S DAY

If it were not for my wife these lines would not have been written. I have heard it said that most wives have a little bit of schemability (the ability to scheme) in them. Taking into account the fact that their husbands are often preoccupied and forgetful, these women cleverly draw their husbands' attention to the advent of an important day such as birthdays, anniversaries and Mother's Day by dropping verbal hints. A typical hint may be as follows:

(Wife to husband): "We haven't heard much from your mother lately. Why don't we surprise her with a telephone call (flowers and candy are potional)? After all, Mother's Day is only a week and a half away."

(Preoccupied husband to himself): "I'd better remember that date for my wife too."

(Wife to husband): "Mission impossible accomplished."

In all hnoesty, I must say my wife pulls no such trickery. My wife uses a much more subtly but radical approach. She has me babysit the kids for a whole afternoon about 3 or 4 days before Mother's Day. Ladies, believe me, this approach is more effective. I am still alive and externally unscathed but internally I am devastated by the continuous attack, upon my already meager patience, of two less than 3 year old darlings. All I know is that when my wife returned about 20 minutes after my hair turned grey and I had become an emotional invalid, I was ready to proclaim every day Mother's Day. And all I want to say to you mothers is, "How do you do it?" My hat off to you and may God bless you in your impossible task.

★

In the Canadian Reformed Church bulletin of Burlington-West, Ont. I found a kind request which makes one think. If anyone has some book or brochure on the matter, he or she could offer help too, I suppose:

Rev. VanOene, in the course of his studies, received the assignment to analyze the differences between the Canadian Reformed Churches and the Christian Reformed and the reason for the institution of the Canadian Reformed Churches.

This requires study of historical materials. For that reason Rev. Van Oene would appreciate to receive help from anybody that is in possession of such materials to lend these to him (they will be returned).

And this happened in Kingston, Ont. C.R.C.:

CHILDREN'S DROP-IN CENTER

Last week at our Drop-in center the nine-year-olds had a fairly interesting discussion going. We had started out with the Tower of Babel story, but ended up wth talking about the controversial film, "The chariots of the gods". One 8-year-old boy especially shone out. We talked with him afterwards, and he asked many questions which bothered him inside. Things were explained to him so that he could understand God better. What he said after the conversation was something completely unexpected: "I am only a little kid, but what can I do for God? How can I tell my friends?" This was truly something beautiful, and this boy can be used as an example to show that the work of the Center is reaching some children.

Perhaps you would like to take a part in this worthwhile endeavour. More teachers and helpers are needed. The children are there, we can and should be there also.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements $4.50
Marriage and Engagement announcements $6.00
Anniversary announcements $8.00
Notifications of death $6.00
"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

Mr. and Mrs. Bart DeVroom are pleased to announce the engagement of their daughter

HENRIKA
to
Mr. KOR KAPTEYN

of Phelpston, Ontario, on Saturday, July 8th, 1972.

MARIA VAN DIJK
(Ottawa, Canada)
en
HENDRIK W. TER HAAR
(Grand Rapids, Mich.)

hebben de eer U kennis te geven van hun voorgenomen huwelijk op 11 augustus 1972.

Toekomstig adres is:
837 Humbolt St.,
Grand Rapids, Mich. 49507.

Mr. and Mrs. Leo Hovius of R.R. #4, Listowel, Ontario are happy to announce the marriage of their daughter

PATRICIA ANN
to
Mr. MURRAY D. KOETSIER

son of Mr. and Mrs. J. Koetsier of R.R. #3, Listowel, Ontario.

The wedding will take place D.V. August 4, 1972 at 7:30 p.m. in the Bethel Christian Reformed Church of Listowel.

Rev. J. Quartel officiating.

Mr. and Mrs. A. Jongejan of Goderich, Ont. are very happy to announce the forthcoming marriage of their daughter

AUDREY ROSE
to
Mr. GARRY REITSMA

son of Mr. and Mrs. T. Reitsma of Hamilton, Ont.

The wedding will take place D.V. July 22, 1972 at the First Christian Reformed Church of Clinton, Ontario.

Rev. A. Beukema officiating.

Future address:
2251 Mountainside Dr., Apt. #3,
Burlington, Ont.

Mr. and Mrs. John Rauwerda and Mr. and Mrs. Philip Van Der Veen are pleased to announce the forthcoming marriage of their children

GERRIE and HENRY

on Friday, August 11, 1972 at 7 p.m. in the First Chr. Ref. Church in Calgary, the Lord willing.

Rev. H. Wildeboer will be officiating.

Nothing can separate us from the love of God. - Romans 8:39

Future address:
Box 1836,
Rocky Mountain House, Alberta.

Mr. and Mrs. Ebe Rauwerda of R.R. 1, Jarvis, Ont. are pleased to announce the forthcoming marriage of their youngest daughter

AGNES
to
Mr. BERT HANEMAAYER

son of Mr. and Mrs. Arend Hanemaayer of R.R. 4, Bradford, Ont.

The wedding will take place, the Lord willing on Saturday, the 12th of August, 1972 at 4:00 P.M. Jarvis Christian Reformed Church. Reverend P. Brouwer officiating.

Future address:
R.R. 1, Kettleby, Ont.

Mr. & Mrs. Bert Lubberts of R.R. 2, Hannon, Ont. are pleased to announce the forthcoming marriage of their daughter

FEMMY MARY
to
Mr. HILBERT BOKMA

son of Mr. & Mrs. D. Bokma of R.R. 4, Fenwick, Ont.

The wedding will take place D.V. on Saturday, August 12, 1972 in the Mount Hamilton Chr. Ref. Church at 2:00 P.M.

Rev. H. Mennega officiating.

Future address:
P.O. Fenwick, Ont.

Mr. and Mrs. Richard Bouwma of Jarvis, Ontario, are pleased to announce the forthcoming marriage of their daughter

ELIZABETH PATRICIA
to
DICK W. DEVRIES

son of Mr. and Mrs. Wilfred De Vries of Nanticoke, Ontario.

The wedding will take place D.V. July 21, 1972, at 7 p.m., in the Ebenezer Christian Reformed Church of Jarvis, Ontario. Rev. P. Brouwer officiating.

Future address:
R.R. #1, Nanticoke, Ontario.

Mr. and Mrs. Riemer Faber of R.R. 5, Strathroy, Ont. are pleased to announce the forthcoming marriage of their daughter

JOANNE
to
Mr. THOMAS PETER DRENTH

son of Mr. and Mrs. Jurrien Drenth of R.R. 2, Canfield, Ontario.

The wedding will take place D.V. on August 18, 1972 at 7.30 P.M. in the East Christian Reformed Church of Strathroy.

Rev. P. Sluys officiating.

Future address:
R.R. 2, Canfield, Ont.

Mr. and Mrs. Lorne Doig of R.R. 1, Moorefield, Ontario, are pleased to announce the forthcoming marriage of their eldest daughter

JACQUELINE GAIL
to
Mr. HENRY STEVENS

eldest son of Mr. and Mrs. Ralph Stevens of R.R. 2, Drayton, Ontario.

The wedding will take place on Saturday, August 12, 1972 D.V. at 3 P.M. in the Christian Reformed Church, Drayton, Ontario.

Rev. J. Quartel officiating.

Future Address:
1 Massey Square,
Apt. 2112, Crescent Town,
Toronto 13, Ontario.

Mrs. Hans VanderMeer is pleased to announce the forthcoming marriage of her youngest daughter

VERNA
to
Mr. IVAN GEORGE JOOSSE

son of Rev. & Mrs. James Joosse, Edmonton, Alberta.

The wedding will take place D.V. on Saturday, August 5th, 1972 at 3:00 P.M. in the Maranatha Christian Reformed Church, Bowmanville, Ont.

Revs. J. Joosse and S. Vander Meer officiating.

Future address:
425 Agger St., Newmarket, Ont.

Mr. and Mrs. Thomas Elgersma are happy to announce the forthcoming marriage of their daughter

WILMA
to
MICHAEL BRIAN

son of Mr. and Mrs. Graham Johnson of England.

The wedding will take place D.V. on July 28th at 7 p.m. Willowdale Chr. Reformed Church, 70 Hilda Ave., Toronto.

Mr. and Mrs. James H. Murdock of Millet, Alta. wish to announce the forthcoming marriage of their daughter

BONITA LYNN
to
Mr. DAVID C. JAARSMA

son of Mr. and Mrs. Clarence Jaarsma of R.R. #5, Trenton, Ont.

The wedding will take place D.V. on Saturday, July 15, 1972 at 1:00 o'clock at the home of the bride's parents, Millet, Alta.

The local United Church Minister officiating.

Future address:
#6, 11935 - 102 Street,
Edmonton, Alta.

Thank you Lord for the miracle of birth. Thank you Lord for a daughter

CHRISTINE JESSICA

born July 4, 1972.

A sister for Nathan, Pauline and Anita.

Max & Jeanne Lise,
nee Alblas.

Burdett, Alberta.

Great is Thy faithfulness,
O, God our Father!

Mr. and Mrs. B. C. Hoving and Mr. and Mrs. A. van Zuilekom are the happy grandparents of

ANTHONY

son of
Tony and Ann Van Zuilekom,
nee Leystra.

Born July 6, 1972.

Eglinton Ave. E., Apt. 2,
Scarboro, Ont.

With thankful hearts to God, the Giver of life, we are happy to announce the birth of our daughter

BRENDA MARIA

born on July 5, 1972.

A sister for Annette, Linda, Marlene, Owen.

Henry & Diane DeBoer.
R.R. 7, Brantford, Ont.

On August 12, 1972 we hope to celebrate with our parents and grandparents

HENDRIK VANDERMOLEN
and
FREDERIKA VANDERMOLEN,
nee MOOIBROEK

the occasion of their 25th wedding anniversary.

We are grateful for these years the Lord has given them together and may He be with them in years to come.

St. Catharines:
Vic and Nell Vandermolen,
Richard and Geoffrey.
Corunna:
Frank and Jane Vanderbeld.
At home:
Grace.

366 Greenbrook Drive,
Kitchener, Ontario.

On July 21, 1972 we celebrated with our parents

GEORGE MEESTER
and
GRACE MEESTER-YNTEMA

their 25th wedding anniversary.

Thankful to the Lord who has kept them through these years, we pray that He will continue to bless them and keep them in His care.

Bob and Terry Busch,
Edison, New Jersey.
Theo and Alma Meester,
Hamilton, Ont.
Harry Meester,
Hamilton, Ont.

32 Brucedale Ave. W.,
Hamilton 40, Ont.

Genderen 1947 — Cookstown 1972

On July 31, 1972, the Lord willing, we hope to celebrate with our parents

JOHN COLYN
and
MARIE COLYN-SCHREUDERS

their 25th wedding anniversary.

May the Lord bless them and grant them many more years together.

Hans
Betty
Walter

Open house Monday, July 31 from 8-10 p.m. R.R. #2, Cookstown.

Vlaardingen 1947 — Acton 1972

With thankful hearts to the Lord, on July 29, we hope to celebrate with our parents

CASEY BOS
and
JACOBA BOS, nee MAURITS

their 25th wedding anniversary.

Their thankful children:
Mary & Siebe
Jackie & Henry
Janet
Archie
James
Arlene

Open house at home residence, R.R. #4, Acton, on Saturday, July 29, from 3 p.m.-5 p.m. and at 7:30 in the evening.

With joy and thanksgiving to our Lord, we hope to celebrate on July 23, 1972 with our parents and grandparents

BERT HULSHOF
and
RIEK HULSHOF,
nee VAN ROSSUM

their 25th wedding anniversary.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

Their thankful children:
Sarnia, Ontario:
Theo and Nancy Hulshof,
Christopher Hans.
Port Hawkesbury, N.S.:
Hans and Merla Hulshof,
Dorothy-Anne.
At Home:
Herman
Dorothy
Erna

Home Address:
1208 Exmouth St.,
Sarnia, Ontario.

Hartelijk dank aan familie en vrienden, die hun meeleven en belangstelling betoonden bij onze 50-jarige echtvereniging.

Bovenal dank aan God voor Zijn rijke zegeningen en weldaden.

Mr. & Mrs. J. Deen.
Box 182, Drayton, Ont.

Thanking God for giving our parents

THEODORUS and JANNY
DE LANGE (nee WINDHORST)

25 years together in marriage, we hope to celebrate that occasion with them on July 31, 1972.

Wishing them His Shalom in the years to come, gratefully

Thea and Art
Sonja and Ralph
Henny
Abe

30 Henry Street,
Brantford, Ont.

With thankfulness unto our Lord, we hope to celebrate on August 5, 1972, D.V., with our parents and grandparents

HENRI ZANTINGH
and
ALICE ZANTING-APPELMELK

their 30th wedding anniversary.

Psalm 128.

Jack and Stella Zantingh,
London, Ont.
Steffie and Tony Bodini,
Richard and Connie Lyn,
Chatham, Ont.
Ben and Corrine Zantingh,
Cindy and Joel,
Amherstburg, Ont.
Hans Zantingh,
Port Coquitlam, B.C.
Joyce
Jenny
Mike
Clarence
Petra
Fred
Anita

375 Park Ave. W.,
Chatham, Ont.

With gratitude to the Lord, we hope to celebrate with our parents and grandparents their 45th wedding anniversary, the Lord willing on August 12, 1972,

ADAM PERSENAIRE
DORA PERSENAIRE-DOEZEMA

Children:
Case & Jean Persenaire,
Costa Rico, C.A.
Ted & Gladys Persenaire,
Lansing, Ill.
David & Joyce Persenaire,
Chicago, Ill.
Ade & Dehlia Persenaire,
Hudsonville, Mich.
Philip & Lois Persenaire,
Holland, Mich.
Neal & Jessis Helmus,
Grand Rapids, Mich.
Paul & Iris Persenaire,
Lansing, Ill.
Harry & Betty Vriend,
Grand Rapids, Mich.
Art & Dorothy Vander Kruk,
Waterdown, Ont.
Robert & Carol Persenaire,
Grand Rapids, Mich.
Helen Persenaire,
Grand Rapids, Mich.
Also their 39 grandchildren.

Their home address:
A. Persenaire,
1007 Prince St. S.E.
Grand Rapids, Mich. 49507.

1932 — 1972

With joy and thanksgiving to our Lord, we hope to celebrate on August 3rd, 1972 with our parents and grandparents

MARTEN MOL
and
ALEDA MOL, nee BRANDS

their 40th wedding anniversary.

"O give thanks unto the Lord, for he is good: for his mercy endureth forever." - Psalm 107:1

We pray for His continued blessing in the years to come.

Their thankful mother,
children and grandchildren.
Toronto, Ont.:
Oma N. Brands.
Mississauga, Ont.:
John & Maureen Mol,
Shelly & Bradley.
Agincourt, Ont.:
Jim & Martha Mol,
Margaret & Adelaide.
Bramalea, Ont.:
Piet & Nancy Cahais,
Martin, Richard & Eddie.
Don Mills, Ont.:
Marten & Ann Mol.

All friends are invited to an open house at the First Chr. Reformed Church, 57 Taunton Rd., Toronto, Ont. on Thursday, August 3rd from 7.00 P.M. till 9 P.M.

The Peter Fictorie family is grateful to all relatives and friends who remembered them with expressions of loving concern and Christian sympathy through prayers, visits, cards and floral arrangements, during their time of sorrow, when their dear sons, and brothers, Henry and Allen were suddenly called unto our Heavenly Father.

Mr. & Mrs. Peter Fictorie
and children.

Deroche, B.C.

Grateful to our Lord we hope to celebrate on July 30, 1972 the 40th wedding anniversary of our parents and grandparents

NIES GREIDANUS
and
SJOUKJE GREIDANUS,
nee TIERSMA

"The blessing of the Lord makes rich, and he adds no sorrow with it." Proverbs 10:22

Ottawa, Ontario:
Horace & Janice Baker,
Stanley, Sandra, Norman,
& Sarita.
Clarkson, Ontario:
Sidney & Marie Greidanus,
Renee, Sheri, & Nathan.
Willowdale, Ontario:
Morris & Alice Gredanus,
Jolanda, Nelson, & John.
Edmonton, Alberta:
Thomas & Janet Greidanus,
Tommy, Nelson, — Robbie.
Amsterdam, the Netherlands:
George & Beatrice
Vandervelde,
Jonathan & Norman.
Edmonton, Alberta:
Vern & Wilma Gleddie,
Sandy, Nevin, & Dougie.
Edmonton, Alberta:
Peter Greidanus
Helen Greidanus

Open house at the Scandinavian Center in Edmonton, on Tuesday, August 1, after 8 P.M.

Home address:
11136 - 110 A Ave., Edmonton.

With thankfulness to God, we like to announce that our relatives Mr. & Mrs. R. A. Jongbloed, while visiting in Holland, hope to celebrate their 50th wedding anniversary on July 19, 1972.

May the Lord, who blessed them so richly, be their strength and happiness in the years to come.

Toronto:
Janny & Phil
Vangroningen
Chatham:
Miek Thalen.

279 Bay Street S.,
Hamilton, Ont.

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The Trinity Christian Reformed Church of St. Catharines, Ont. is in need of

PULPIT SUPPLY

for August 6, 13, and 27. Please contact: Mr. Paul Koole, R.R. #3, St. Catharines, Ont. Phone: 416 - 682-0091.

The Calvin Christian School Society, Inc. of Hamilton, solicits applications for the position of

SECRETARY

The position calls for proficiency in typing and various other clerical and office routines. The position is for three mornings per week, commencing mid- August. Please apply in writing to the board secretary: Mr. C. Hoytema, 159 Lynbrook Dr., Hamilton, Ont.

Calvin Christian School, Chatham, Ont. needs

JANITOR

for eight classroom school this coming school year. Send applications to Mr. M. De Boer, 116 Parkwood Dr., Chatham, Ont. before Aug. 1.

Help wanted:

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For year round employment on modern hog and cattle farm, starting September 1st. House in town. Christian Reformed Church and School. Experience not necessary. John Oudman, Box 547, Lacombe, Alberta. Phone (403) 782-2583.

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II TIMOTHY 3:14-17

(This message was delivered by Mrs. M. Veenstra to the ladies of the Burlington Chr. Ref. Church)

Paul is telling Timothy what he is like and Timothy knows because they had worked together. Timothy had fully known Paul in the doctrine that he preached and in his conversation. Paul's way of life had coincided with his doctrine and certainly did not contradict it; he lived what he preached. Paul is not bragging here. Timothy had had a great teacher in Paul.

Even though Paul had suffered so very much, he still felt that God never failed him because the Lord had delivered him out of all his sufferings.

If we are truly living for Christ, we will at one time or other suffer persecution. Right now the persecutions in communist countries are awful.

In these verses, we read what a great example Paul was — his doctrine according to the will of God — his life in agreement with his doctrine — his persecution and sufferings.

Now in verse 13, Paul warns Timothy of the fatal end of bad men. The way of sin is downhill. In verse 14, he tells Timothy to keep close to a good education and especially to what he had learned in the Holy Scriptures. It is not enough to learn that which is good; we must continue in it, and stick it out to the end. Jesus said: "If you continue in My Word, then are ye my disciples indeed" (John 8:31); "We should not be children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14); "Be not carried about with divers and strange doctrines; for it is a good thing that the heart is established with grace..." (Heb. 13:9). Yes, we must continue in the things we have learned from the Holy Scriptures — if we adhere to the truth of the plain scripture, it will arm us against our enemies.

In Luke 1:4 we read "That thou mightest know the certainty of those things, wherein thou hast been instructed". If we ever lived in a confused time, it is in 1972. The only thing we can be sure of is the Word of God and how precious that we may know what these truths are, and to know that these truths are of undoubted certainty. We must try to become more and more assured of what we have learned, that by being grounded in the truth we may be able to fight against error.

Timothy had had good teachers who themselves had known the truth so that they were willing to die for it. Timothy also had a firm foundation in his learning for he had built it on the Holy Scriptures.

How very important it is for us to know our Bible, if we want to acquaint ourselves with the things of God, we have to know our Bible. We must study daily just as the noble Bereans did in Acts 17:11 — "...who received the Word with all readiness of mind and searched the scriptures daily, whether those things were so". We cannot let our Bibles collect dust on the shelves; they must become a part of us.

The scriptures are able to make us wise unto salvation; they are a sure guide in our way to eternal life, that is if they are mixed with faith, not otherwise. "But the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2b). We must *believe* the truth and goodness of the Word.

Now this great verse: II Timothy 3:16 — "All scripture is given by inspiration of God...". It is God's inspired Word. *ALL of it.* God's divine revelation which we may depend upon as infallibly true. The same Spirit that breathed reason into us, breathes revelation among us. "For the prophecy came not in old time by the will of man, but holy men spake as they were moved by the Holy Ghost" (II Pet. 1:21).

All scripture is God breathed, think of it. What a tremendous tool we have in the Word of God. How dare we question parts of it?

It is profitable to us for all the purposes of the Christian life; for doctrine, for reproof, for correction, for instruction in righteousness. It instructs us in that which is true; reproves us for that which is wrong and directs us in that which is good. It is of use to us all because we all need to be instructed, corrected and reproved and what better place or better guide than God's Word?

The scripture is a perfect rule of faith and practice. Whatever duty we have to do, or whatever service is required from us, we may find enough in God's Word to furnish us for it. By consulting the scripture, and following its directions, we shall be made men and women of God, perfect and thoroughly furnished to do every good work.

Oh, that we may love our Bibles more and keep closer to them than ever! We live in such confused, mixed up times. If we study our Bibles and have God's precious book become a part of us, we are able to withstand any false doctrine or teaching; yes, and even the devil and his whole dominion.

We must go back to our Bibles, not to philosophies, but to God's infallible inspired Word — the Old as well as the New Testament. It is the only trustworthy Book. If we stick to it, believe it in faith, God will give us happiness and peace of mind, soul and body.

How we thank God for His precious Word !!

THE FIFTEENTH ANNUAL SUNDAY SCHOOL CONVENTION

On Saturday, July 24, about 250 Sunday School teachers, ministers, and other group leaders made their way to the First Christian Reformed Church in downtown Hamilton, for the fifteenth annual convention. It was a rainy cold day so the plan to go to Gage Park for the day, had to be dropped. After coffee which warmed us up, we gathered for an enjoyable singsong in the church auditorium where later Jack Rupke our president welcomed us and explained the day's programme.

Our morning speaker was Rev. John Rush, who is presently the Chairman of the New Testament Evangelistic Association. In his presentation about effective Sunday School teaching, Rev. Rush outlined the requirements he felt we as teachers should have. To be an effective Sunday School teacher we must have the self knowledge that we are born again children of God, and ask ourselves how we stand in relationship to Him. We too must have a knowledge of a Holy Life since children can see if we are not practising what we preach. A third essential element in reaching children, is the ability to teach. Rev. Rush felt that we should be honest and objective in realizing our own strengths and weaknesses. Another necessary requirement is that we have a genuine love for children and not just the ability to endure them. Knowledge of the Bible is a final necessity and as Sunday School teachers we should be excited and eager to share it with our pupils.

Rev. Rush then discussed with us the importance of each teacher spending some time with God in meaningful study and preparation. A teacher should be spiritually, mentally and physically alert and ready for the class every week.

As a final thought Rev. Rush left us with the challenge to win squls for Christ. The Sunday School can provide an important outreach to those who don't know Jesus as their personal Saviour. The task of us as teachers does not involve only the work in the classroom but an interested contact with those pupils and their families that are not yet saved.

Before breaking for lunch we had our business meeting. The Roll Call showed that 51 churches were represented: a great increase from last year. We elected a new secretary and treasurer both by acclamation and decided that next year's host church will be Strathroy.

When we reconvened in the afternoon Reverend Andrew Kuyvenhoven, Acting Director of the Education Dept. in Grand Rapids, was there to present us with the new church school curriculum, a well organized unified core programme. As he explained, it does away with the Sunday School, Catechism distinction, and endeavours to present an adequate knowledge of the Lord, His Word and our confessions. The material that the Board of Publications has devised is for preschoolers until and including adults. When completed it will encompass seven levels; each containing a pupil kit and teachers manual. The material comes in two-year cycles and Rev. Kuyvenhoven distributed the curriculum plan to all of us so that we could see the schedule.

Rev. Kuyvenhoven outlined that this plan hopes to fulfil our mandate which is "Teach them to observe all that I have commanded you." "That I may know Christ and the power of His resurrection." We should always teach the Word of God but Rev. Kuyvenhoven explained that teaching Bible is at the same time introducing someone to Christ. This programme realizes that all teaching must be directed by God's word but it must be aimed at the learner.

After Reverend Kuyvenhoven's introduction we divided into three seminars led by three able and knowledgable writers from the Board of Publications: Mrs. Celia Dik — Grade 1 & 2, Mrs. D. Vanderhart — Grade 3 & 4 and Mr. Bob Rozema — Grade 5 & 6. Samples of the new material was distributed and its use explained. Questions raised by Sunday School teachers were discussed and I feel that most of us benefitted greatly from this chance to preview the programme.

We were then treated to a tasty banquet, held at the Melrose United Church where Reverend John Klomps, minister of the Hamilton host Church, closed another successful convention.

Marianne Oosthoek

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THE CROSS AND THE SWITCHBLADE, by David Wilkerson. The remarkable story of the country preacher who went to New York to bring Christ to the "hellholes" of the gangsters. Miracles happened when crime-hardened gang leaders knelt in the streets to pray.

NOT ALONE, by Eunice V. Pike.
The author, who is a Wycliffe Bible Translator, writes about her work among the Mazatec Indians in Mexico.

YOU! JONAH! by Thomas John Carlisle.
This unusual collection of poems, illustrated with impressionistic woodcuts, takes its inspiration from the book of Jonah.

NOTES ON RACISM FOR CHRISTIANS, by Donald G. Holtrop.
The author uses a **Screwtape Letters** technique to point out subtle ways in which alleged Christians support their racist position. He also reveals practical steps that may be taken to eliminate the poblem.

THE WEIGHT OF THE GLORY, by C. S. Lewis.
Speeches given during the war concerning man's desire for future life, the problem of pain, a warning to students, and other subjects.

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Reflections on Literature and Life, Education, and Religion.

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A story of courage, love and growth among pioneering 19th century German families in Canada.

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An unforgettable story of Mennonite refugees, who fled from the Russian Ukraine to the West. Based on facts.

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The daily walk and life of the great godly pioneer missionary to the North American Indians.

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The story of a British missionary to Tibet, captive of the Chinese communists for three years and his miraculous deliverance.

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The New Testament in today's English.

THE GIST OF CULTS, by J. K. Van Baalen.
The author discusses Jehovah's Witnesses, the New Spiritism, Theosophy, Christian Science, The Unity School of Christianity, Mormonism, British-Israelism, and the Christian Religion.

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
A hasty marriage heads two teenagers down a road of anxiety and depression. But God's roads are never crooked.

The following 4 titles are big size hard-cover books (bound in linen):

LIVING IN A NEW COUNTRY, by Rev. T. C. VanKooten.
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IN THE MIRROR, by Prof. Dr. J. Kromminga.
This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

A PREY TO SATAN, by C. Sluys.
A moving story which is often filled with suspence. The main characters are people of the Reformed Church in Holland.

THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn", but is detected. What follows takes the readers (boys and fathers) all along.

For Children

THE GUN, by John Vriesinga & **THE FLASHLIGHT**, by Jean G. Fisher. These are two great stories for children which are given together as a premium for ONE subscription.

We have also a number of Dutch titles available, namely:

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* Tijdelijk niet in voorraad.